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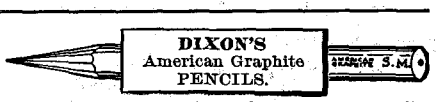

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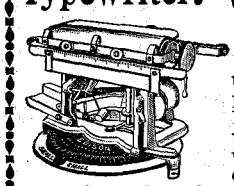

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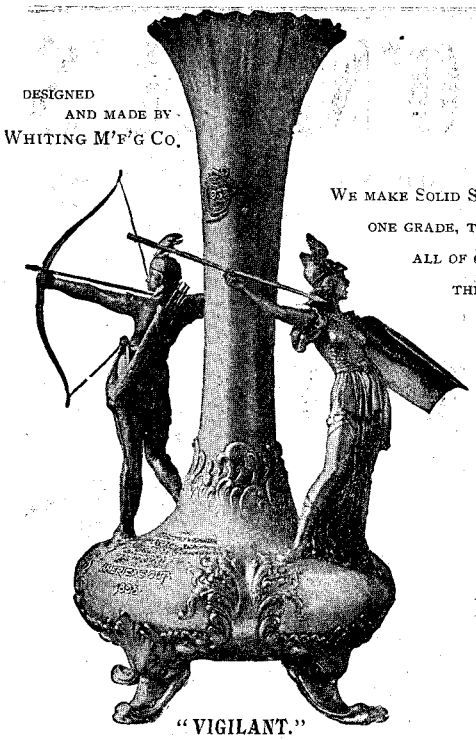

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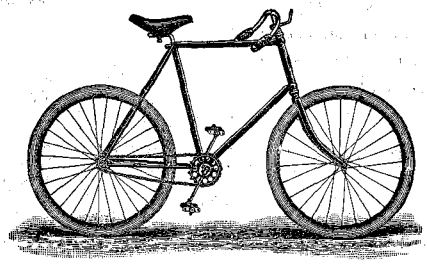

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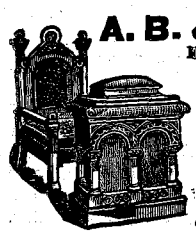

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Volume 49 For Week ending 23 June, 1894 Number 25

The Week

DIRECT quotation alone brings out the full force of the testimony given last week by the officers of the American Sugar-Refining Company before the Senate Investigating Committee:

Senator Allen—And when you did form the Trust you did advance the price of sugar to the American consumer?

President Havemeyer—We did. It was an advance of about a quarter of a cent, net.

Senator Allen—And the American consumer to-day is paying three-eighths of a cent a pound on refined sugar more than he would be compelled to pay under a system of separate refineries?

President Havemeyer—Yes, sir.

Mr. Havemeyer frankly stated that both the first Sugar Trust and the present one had endeavored to control legislation. He said that he had contributed to the Democratic State campaign fund last year, and always contributed to the Republican State campaign fund.

Senator Allen—Why should the American Sugar-Refining Company contribute to either of the political parties in the State of New York?

President Havemeyer—We have large interests in this State; police protection and fire protection. They need everything that the city furnishes and gives, and they have to support these things. Every individual and corporation and firm, trust, or whatever you call them, does these things, and we do them. . . . We have a good deal of protection for our contributions. Contributions were also given to the Republican party in Massachusetts. It is my impression that wherever there is a dominant party, wherever the majority is very large, that is the party that gets the contribution, because that is the party which controls the local matters.

Senator Allen—Then the Sugar Trust is a Democrat in a Democratic State, and a Republican in a Republican State?

Mr. Havemeyer—As far as local matters are concerned, I think that is about it.

This is almost a verbatim repetition of Mr. Gould's definition of the politics of the Erie Railroad: "Republican in Republican districts, Democratic in Democratic districts, but always for Erie." When the Secretary of the Sugar-Refining Company came before the Committee, the following was a portion of the dialogue:

Senator Allen—So you think it was perfectly laudable for the American Sugar-Refining Company to contribute money by the thousands of dollars for the purpose of influencing elections in this country, do you?

Mr. Searles—I have understood for many years that it is the custom of both parties to solicit from corporations and individuals contributions for the carrying on of their political campaigns, and that it is the custom of corporations and individuals to respond to such invitations. And with that understanding, and what I believe to be the general custom, the American Sugar-Refining Company has made such contributions at times.

Senator Allen—Do you believe it is perfectly proper for a corporation, the value of whose stocks may be affected by National legislation, to contribute its funds to the success or defeat of one political party or the other?

Mr. Searles—I think, as parties are now managed, it is proper.

Both Mr. Havemeyer and Mr. Searles are esteemed men of blameless private character. The condemnation which is called for is a condemnation of the political system which tolerates corruption-fund government. The moral sentiment of the Nation which has in so short a time secured the secret ballot in most States, must now carry forward its work by demanding absolute publicity for all campaign contributions.

❀

The raw-wool schedule of the Senate compromise was ratified by a majority of two. Senator Dubois, of Idaho, made a telling attack upon it when he declared that he would not protest if the Democratic majority made all raw materials free, but did protest when they left protective duties upon the materials produced by mining corporations and denied protection only to the raw material produced by the farmers. Senator Hansbrough, of North Dakota, drove home the same point in a speech maintaining that the present bill placed a high protective duty on all things the Northern farmer bought, while it placed on the free list all that he had to sell. Senator Sherman urged that the distinction between raw materials and manufactured articles was entirely illogical. They were equally the products of American labor, and equally entitled to protection. He further maintained that American farmers could not compete with those of Australia in the production of wool. The best speech in favor of free wool was that of Senator Kyle, of South Dakota. Representing as he does the Farmers' Alliance of a wool-growing State, much weight attached to his declaration that the farmers of the West could compete with those of Australia. It is certain that Australian wages are as high as our own, and Senator Kyle maintained that the cheap lands of the Northwest are as well adapted to wool-growing as the cheap lands of Australia. The real basis of his argument, however, was that the farmers of his State spend far more for woolen goods than they receive for wool. Cheaper woolens, therefore, mean more to them than dear wool. Having said so much for Democratic principle, he proceeded to arraign with vigor Democratic practice as set forth in the pending bill. He showed that the entire cost of labor in the manufacture of woolens, according to the present census, ranges from 27 per cent. of the value of the product down to 20 per cent. Such being the condition, he declared that there was absolutely no justification for the 41 per cent. protective tariff on woolens retained in the Senate bill. All the Republicans voted with the Populists for a reduction of one-half in the tariff on raw wool, to correspond with the proposed reduction in the tariff on manufactured wool. It was upon this proposition that the majority in favor of the compromise was reduced to two. Several Southern Senators are reported to sympathize with Senator Kyle's criticism upon the schedules as unfair to the farming interests.

❀

Director of the Mint Preston has issued a most remarkable report respecting the production of gold. The extracts telegraphed all over the country give the impression that

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the gold available for monetary purposes fully equals, if it does not exceed, the quantity of both metals available yearly before silver ceased to be a universal money metal. In reply to this it is not necessary for bimetallists even to refer to the silver formerly available for the currency. The following are Soetbeer's figures for the production of gold alone:

ANNUAL PRODUCTION OF GOLD

1851–70	136,000,000
1871–90	113,000,000

The production of gold since 1890 has, indeed, increased, and the Director of the Mint's estimate of $155,520,000 for the production of last year may be reliable, but even this figure is no greater than that for the year 1853, despite the enormous expansion of commerce during the intervening forty years. It is not, however, to the comparative falling off in the production of gold that bimetallists have directed especial attention. It is to the falling off in the supply available for money uses. Here, again, we give the figures of the monometallist Soetbeer:

Period.	Annual production of gold.	Non-monetary consumption.	Used for money and reserves.
1851–70	$136,000,000	$44,000,000	$92,000,000
1881–85	104,000,000	80,000,000	24,000,000

The annual supply available for currency is less than a third what it was a generation ago, because the non-monetary consumption of gold (its use for jewelry, gilding, dentistry, Oriental hoarding, etc.) has increased by leaps and bounds, while its production has not held its own. Mr. Giffen, writing in 1889, said: "The demand for gold for non-monetary purposes appears almost equal to the entire annual production." Such being the admissions of the greatest monometallist statisticians, it is a little trying to have the Director of the United States Mint report that gold enough is produced now to do the work formerly done by both metals.

❀

The German Currency Commission has adjourned without so much as making any recommendation. The appointment of this Commission awakened some hope in this country that Germany would join the United States in demanding the restoration of silver to the currency. While it was yet sitting, however, a convention of German bankers passed unanimous resolutions against bimetallism, and the outcome of the Commission's deliberations shows that the opinion of the bankers is still omnipotent in Germany in determining the attitude of the nation toward financial questions. The appointment of the Commission was merely a concession to the debtor farmers, who, in Germany, as in England, have been aroused by the continued fall in the price of their lands since the demonetization of silver began. As a matter of justice, however, neither the debtor farmers nor the bankers ought to be allowed to determine the nation's policy upon the currency question. The money-lenders are directly enriched by all legislation contracting the currency, and the money-borrowers are directly enriched by all legislation inflating it. The duty of enforcing justice between the two parties belongs to the disinterested public. Unfortunately, in Germany the disinterested public, outside of a few political economists, has not been awakened to the consideration of the question. Dr. Bamberger, one of the monometallist leaders, declared that the failure of the Commission to agree upon any recommendation proved that no future commission, whether national or international, could agree upon anything. This was too positive a prediction, but Dr. Bamberger's assertion that "if Germany ever adopts a compromise in the direction of bimetallism, the motive will, in all probability, be political and diplomatic rather than technical and economic," seems to be warranted by the attitude of the press.

❀

For several days after the signing of the agreement at Columbus, Ohio, the miners' strike remained unsettled, owing to the disposition of the rank and file of the miners to reject the terms ratified by their officials. President McBride, of the National Miners' Union, was hanged in effigy near Pittsburg, Pa., while local conventions in various parts of Ohio, and one large convention at Spring Valley, Ill., bitterly denounced him for consenting to terminate the strike by the acceptance of a compromise. He stated, however, that when the miners had received his letter explaining his action, they would indorse it and return to work. This is what has generally happened. It is interesting, therefore, to know that, apart from the exhaustion of the funds, the principal reason for not prolonging the strike was the recourse to violence in many sections. These disorders, exaggerated in some cases by the press, were turning public sentiment against the miners, occasioning the calling out of the military, and making it every day more difficult to hold the forces together. President McBride expresses the opinion that but for this violence the strike could have been continued until the old rate of wages was restored.

❀

The most important political convention held last week was that of the Populists in Kansas, and its most important action was the indorsement of the woman's suffrage amendment to the Constitution. The party leaders generally opposed this action. They urged that most of the Democrats of the State were opposed to woman's suffrage, and that Democratic votes were essential to success in the coming election. The Convention, however, refused to be governed by this consideration. By a vote of 337 to 269 it adopted the minority report of the Committee on Resolutions in favor of an equal suffrage plank. This decision was reached amid great enthusiasm, the enthusiasm being the greater because most of those who opposed the adoption of the plank expect to vote for woman's suffrage at the coming election.——In Nebraska a large convention was held by the State League of Republican Clubs. Its important feature was its non-action on the silver question. The sentiment in the Convention in favor of free coinage was surprisingly strong, and in order to secure harmony it was voted simply to indorse the bimetallist plank in the last National platform and await a more explicit declaration from the approaching Republican State Conventions. The Hon. John M. Thurston, General Solicitor of the Union Pacific Railroad, and candidate for the United States Senate, made the principal address, and took advanced grounds in favor of the coinage of silver. In the Democratic party, also, in Nebraska, there is a widespread movement in favor of free coinage. The younger element in the party seems ready to join with the Populists in a legislative campaign having for its object the election of Representative Bryan to the United States Senate.

❀

The stream of evidence as to the corruption in the New York Police Department continues to flow steadily before the Lexow Committee, and the Chairman is reported as saying that, after an interval for rest, the sessions will continue late into the fall. Mr. Goff has shown wonderful astuteness and pertinacity in marshaling and presenting his evidence, and has emphatically earned the commendation and thanks of all honest citizens. Among the new disclosures of the week perhaps the most significant were those of George Appo, a half-breed Chinese long known

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to have been a pickpocket, "green goods" swindler, and desperate character. His testimony charged the police directly with being bribed not to see the operations of the "green goods" men. The witness declared that the same policemen who would arrest him if they thought he was engaged in pocket-picking would be conveniently blind to everything he did as a "green goods" swindler, and that it was thoroughly well understood among the swindlers of that kind who have so long infested this city that they were to be "protected" by the police in return for cash payments. It has often been said that the New York police made a sweeping distinction between crime and vice, but this evidence brings to light at least one glaring exception. Another significant revelation was that of a society of Bohemian saloon-keepers organized expressly to collect and pay to the police bribes for all its members, as a matter of convenience—and perhaps to get wholesale rates in corruption. The matter-of-fact way in which this society conducted its business was in itself the best proof of the universal practice of saloon-keepers to bribe the police for winking at excise offenses. There no longer seems to be the slightest doubt in the minds of the public about the truth of the charges made so often by Dr. Parkhurst. The real question is how to reform the abuses. The daily papers speak freely about the general belief that the police captains pay a large sum to the Commissioners to secure their appointments, though the matter is as yet one of suspicion rather than proof. Whether the fact be as alleged or not, it is certain that nothing but the most radical measures can uproot the evil. The conviction of some of the captains and ward-men would, like that of McKane, have an excellent influence for a time. But there is more than a series of individual offenses involved; there is a carefully organized system of corruption to be overthrown. Neither a non-partisan Board of Commissioners nor the placing of all power in a single executive officer to be appointed by the Mayor would be of avail unless there should be first a sweeping municipal political revolution. We have already had one bi-partisan Board of Commissioners with the same state of things that now exists, and any Tammany Mayor would be too deeply pledged to a corrupt machine to make the right kind of appointments.

❀

An encouraging ordinance has been passed by the City Council of Chicago closing at ten o'clock on Sunday morning the groceries, meat-markets, and barber-shops of the city. It is to be regretted that the passing of such an ordinance as this must be spoken of as an advance, but it is a very great one. Not only in Chicago, but in most of our great cities, these businesses remain open until noon. Indeed, there are many businesses, in which there is no occasion for any Sunday work whatever, in which the employees have only one half-day's rest a week during the busy season. Here is a field of social legislation in which the churches ought warmly to join hands with the labor unions. The industrial demand for earlier closing or for complete closing on Sunday extends to employers as well as employed. The Chicago "Tribune" prints a large number of opinions upon the new ordinance from the owners of the shops affected thereby, and these men are almost unanimously in its favor. They are glad to close their shops, they say, if their competitors will do the same. We regret that the Chicago ordinance does not extend to the laundry offices. Were these closed during the whole of Sundays, no serious inconvenience would be occasioned. The fact that in this city so perishable a material as ice is not delivered on Sunday shows how easily people can accommodate themselves to Sunday observance if once they are required to do so.

❀

In the June "Forum" Mr. E. L. Godkin publishes a characteristic article entitled "Who Will Pay the Bills of Socialism?" Were it addressed to an East Side audience with no comprehension of the value of thrift in increasing the well-being of the entire community, the article might be conceived to have some moral purpose. It is, however, addressed to the well-to-do people of the country, urging them to hostility toward such social reformers as Professor Ely, Dr. Coit, and Mr. Kidd—the author of "Social Evolution." Mr. Godkin assures the capitalist class that even if the State took "every cent they had, it would not be able to make a very marked change in the laborer's condition even for a single year." "What the rich spend on themselves," he adds, "is only a drop in the bucket." This gospel of selfishness and ill will toward men would not deserve a protest were it not that Mr. Godkin assumes to support it with figures. Knowing that the average wealth of the United States is $5,000 per family, he states as self-evident that the income from this sum ($300 a year) would not enable the laborer to make a "material change in his style of living." Apparently he is not aware that the average labor income of all the families in the country is but little over $500 a year. The income from capital would therefore constitute a sixty per cent. addition to the incomes from labor of every family, from the lowest to the highest. If Mr. Godkin would dispute these statistics, let him consult Mr. Giffen's estimates for England, or M. de Foville's for France. But this is only the beginning of Mr. Godkin's misapprehension of the situation. Attempting to cite the widely published income-tax returns of Great Britain, he says that an analysis of these shows

> "that in a year when 456,680 persons were assessed, 118,830 had incomes over £300 a year, the total being £110,565,955. . . . If the income, then, of people having more than £300 a year were divided among the masses per capita, it would give to each individual an income of £3, or $15, annually. I always wonder, when reading the romances of these ethical economists, whether they have ever taken the trouble to look at these figures."

We need only say, in reply to this, that those who have taken the trouble to look at these figures have found that the incomes cited by Mr. Godkin as the total for the well-to-do classes in Great Britain are merely their incomes under a single schedule (D), and for a single part of this schedule (trades and professions). There is no account here of the incomes from lands, houses, Government bonds, railroads, iron-works, etc., etc. Mr. Godkin certainly owes an apology to the social reformers whom he has attempted to ridicule.

❀

Two months ago we recorded with pleasure the fact that Messrs. Ellery Anderson, Oscar Straus, David McClure, Stephen H. Olin, and Thomas Hunter, the committee appointed last year by the Mayor to revise the school laws of New York City, had strongly urged the Legislature to pass the bill drafted by them. We have now to record that their excellent bill was not even reported by the committees of the Legislature, and thus, for a time, the intelligent labors of the Commissioners seem brought to naught. New York City expends, we believe, about five million dollars a year for the education of three hundred thousand children, for the salaries of five thousand teachers and officers, and for the maintenance of the three hundred schools of the metropolis. Nevertheless, the demand for buildings and teachers is constantly greater than the supply, and thousands of primary pupils either do not

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receive proper individual attention or are crowded out altogether. Any waste in the present expenditure must be checked, but an equally imperative need lies in the immediate erection of new buildings and in the thorough overhauling of the old ones in which sanitation is deficient. The next reform must be in changing the plan of having Trustees for every ward, whether or not there is need for them. For instance, in the Third Ward there is not a single public school; in the Twelfth there are twenty. The Board of Education is made up of the twenty-one School Commissioners. Furthermore, the Mayor appoints an inspector for each of the eight school districts. These inspectors have no real "reason-of-being," and it is recommended in the bill that they be removed. The power of the Trustees is cut in two, while that of the Board of Education is extended. The present office of City Superintendent is retained, but provision is made for the appointment of a District Superintendent for every section comprising over one hundred thousand inhabitants. These Superintendents would constitute the Board of License for teachers. In short, the proposed law would stop redundancy and concentrate responsibility. It is shameful that the school management of our commercial capital should be outdistanced both in simplicity and excellence by that of every other great city in the Union.

❀

Rome was startled last Saturday by an attempt to assassinate the Premier on his way from his residence to the Chamber of Deputies. As he drew near the Chamber a man rapidly approached his carriage and fired at him twice with a revolver, both shots missing their mark, but one of the bullets embedding itself in the side of the carriage. Signor Crispi maintained the almost stoical composure which is characteristic of him, but when the announcement of his danger and his escape was made in the Chamber there was an outbreak of the wildest delight, all parties joining in congratulating the Premier—congratulations which were echoed by telegrams from all parts of Europe. It was indeed a narrow escape, not only for the head of the Italian Ministry, but for Italy itself; for, whatever may be the Premier's defects, he is at this moment the only man who commands the confidence of the country and of the King, and his disappearance at this critical time might involve the most serious consequences for a country which might easily slip into revolution or civil war. The attempted assassination, coming close on the late Ministerial crisis, has, of course, added materially to the strength of the Cabinet. The crisis was brought about by the attempt on the part of the Chamber to get rid of Signor Sonnino, the Minister of Finance; not because he was personally objectionable, but because of his policy, which involved very radical retrenchments and economies. Signor Crispi attempted to go out with his Minister, but the King refused to accept his resignation, and the crisis ends by the retention of Signor Sonnino in the Ministry, with a simple change of name; for he now becomes the Minister of the Treasury instead of the Minister of Finance. So far as his policy is concerned, it is reported that it remains unchanged except in the abandonment of the extra land tax. Italy just now needs a strong government, because her salvation lies in rigid retrenchment and stern economy. Whether Signor Crispi can maintain the Triple Alliance and enforce retrenchment at the same time remains to be seen.

❀

Muley Hassan, the Sultan of Morocco, whose death was reported in these columns last week, is described as an imposing Oriental, of handsome appearance and great dignity of bearing, who loved to surround himself with impressive court ceremonials, and who lived in a kind of barbaric splendor, with an authority which was absolute in theory but very sharply restricted in practice. He had many troubles with foreign powers, and more than once had been compelled to recede from his positions and to offer apologies. The last of these occasions was after an attack of the Riff tribes upon the Spanish forces last October; and it is said that the mortification caused by the necessity of humbling himself before Spain had much to do with the bringing on of the disease which produced his death; for the report of his assassination is discredited. When he was ill several years ago, a group of anxious mourners appeared on the coast in the shape of the war-ships of the Great Powers. Now that he is actually dead, these mourners have promptly reappeared; and, to make the situation more complicated, dissensions have already broken out in the family of the late Sultan. As usual in Oriental countries, the source of these dissensions lies in the fact that the Sultan had not one but many families, and the jealousy of the different wives and the different sons promises to produce another of those series of intrigues and outbreaks which are constantly happening in Oriental countries. In such countries the ruler often names his successor. In this case the late Sultan passed over his first-born, the eldest son of his first wife, and selected a younger son, Abdul Aziz, a boy of sixteen, and the child of the Sultan's favorite wife, as his successor.

❀

Under the most favorable circumstances Morocco is a difficult country to govern, made up as it is of several semi-independent provinces populated by a number of races bound together by the loosest of ties. The chief capital of the country is Fez, but the other leading cities—Tangier, Wazan, and Mequinez—are of sufficient importance to be its rivals and to have a jealous regard for their own position. The leading elements among the population are the Arabs, the Berbers, and the Moors, while behind them are to be found several groups of lesser tribes—all jealous of their race and slow to submit to the processes of orderly government. The young prince, Abdul Aziz, has an army of about fifteen thousand men, and may succeed in establishing himself upon the throne without serious opposition from his older brother. If civil war breaks out, foreign intervention will find a pretext for which it has been waiting, and the world may be treated to a new dispute between several of the Great Powers. Morocco is, for several reasons, a valuable province, and Spain, France, and Italy greatly covet its possession, while England is not indifferent. Spain already controls the stretch of country beyond Morocco to Cape Blanco; at the east of Morocco France has her hand on Algeria and the western end of the great Sahara region; while England, owning territory in all parts of Africa, is quite ready to add to her possessions. Altogether the situation is a complicated one, and adds one more to the irritating disputes about territory which are now testing the diplomatic skill and good nature of the Great Powers.

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The Constitution promulgated in Hawaii is modeled, as respects names, after our own. The chief executive is called the President, but his powers are exceptional in that he not only appoints the judiciary, but appoints all officials except the members of Congress. Two of the Houses of Congress are named, as in America, Senate and House of Representatives. There is a third House, called the Advisory Council, whose members are elected by the members of the other two, or appointed by the

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President. For membership in these legislative bodies there is a property qualification. A Senator must have property worth $5,000 above all encumbrances, and a net income of $1,800 a year. These qualifications for officials, however, are not nearly so important as those for voters. Not only must every voter be able to read and write the English or Hawaiian language, but no one can vote for a member of the House of Representatives unless he has at least $200 worth of property, and no one can vote for a Senator unless he has $4,000 of property, or an income of $600. In a country where nearly half of the 90,000 people are native Hawaiians and half-castes, and more than half of the remainder are Chinese and Japanese, while most of the Caucasians even are Portuguese, such qualifications limit the electorate to a small fraction of the people. Such limitations of the suffrage are to be justified only by the unfitness of the people for a republican form of government. This is an entirely rational ground for excluding the mass of the people from a share in their government, though it is perhaps not a consistent ground for the Provisional Government to assume. The Constitution guarantees the freedom of the press, except that it prohibits, as treasonable, all articles favoring the restoration of the monarchy.

❀

When the late Baron Coleridge, Lord Chief Justice of England, who died on Thursday of last week, was in this country ten years ago, he made many friends by reason of his very agreeable manners and his very interesting and rather picturesque character. The son of Sir John Taylor Coleridge, a distinguished lawyer and a nephew of the poet, the late Baron Coleridge was born in Devonshire in 1821, educated at Eton and Balliol College, Oxford, graduating in 1846, and was called to the bar in the same year. From 1855 to 1866 Baron Coleridge was Recorder of Plymouth, an employment which was an admirable preparation for his later duties on the bench. He became Queen's Counsel in 1861, and four years later entered Parliament as a Liberal, and, on the formation of the Gladstone Ministry in 1868, was chosen Solicitor-General and knighted. His great popular reputation dates from his management of the famous Tichborne case in 1871. Two years later he was made Lord Chief Justice of the Common Pleas, and in 1880 he was appointed Chief Justice of England. He was not a great judge, although eminently respectable in that position. His talent was, however, forensic rather than judicial. He was easy, fluent, adroit, and graceful. His manners were those of a man of the world, and his courtesy to opponents, no less than to friends, was a marked characteristic. Baron Coleridge was fond of the society of artists, authors, and actors, and had long been a conspicuous figure in London.

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It might almost be said, in mathematical formula, that with calamities the horror felt decreases inversely with the square of the distance. Thus, when a score or so of people are destroyed near by, we feel vastly more distressed than when we read of the destruction of thousands upon thousands in the far East. It may be for this reason that the press of this country has given so little attention to the terrible reports of suffering in China the last few months. The plague, or pestilence, which has been raging for some time in the interior of China, last month reached Canton and Hong Kong, and the number of deaths has constantly increased from that time on. It is reported that up to the end of the first week in June at least sixty thousand people died in Canton alone, and from Hong Kong a newspaper correspondent writes that there is hardly a house that has not some one dead person, while the fact that over two thousand coffins have been given away indicates only in part the extent of the infection. This hideous pestilence which is now devastating China is described by medical men as being almost precisely like the great London plague of 1665. It is frightfully rapid in its course, and the percentage of those attacked who die is extremely large, being said by some authorities to be as great as eighty per cent. A correspondent of the New York "Herald" reports, but does not vouch for, the theory that the fondness of the Chinese for rats as an article of food is accountable for its spread in the cities, and asserts that it is at least true that the first sign of the plague was the appearance of thousands of rats, swollen and dying, crawling up from the sewers and out of the houses of the city. Of course, in the last analysis, the cause of the plague, like that of almost all death-dealing epidemics, is to be found in recklessness and ignorance about sanitary matters. Hong Kong in particular is packed with the utmost density with human beings, and the ways of living of the lower classes are filthy in the extreme. The same holds true in only a little less revolting degree with Canton. It is hardly probable that this pestilence will spread extensively from its center; at least the history of similar plagues seems to indicate that it is likely to be confined to an area of moderate extent.

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We are indebted to the "Review of Reviews" for the first succinct statement we have seen of the recommendations of the British Labor Commission. The reforms indorsed by the entire Commission are as follows:

1. Voluntary Board of Conciliation and Arbitration.
2. A stronger Labor Departmental Board of Trade.
3. An inquiry into the State as employer.
4. No overtime for minors in dressmakers' and other trades.
5. Laundries to come under Factory Acts (56½ hours a week).
6. Legalization of peaceful picketing.
7. Certificates of fitness to be required from owners of all workshops, bakehouses, etc.
8. Sailors' wives to draw half their husbands' pay fortnightly.
9. Advances of money by the State to build laborers' cottages.

The additional reforms urged by three workingmen on the Commission are, briefly, the adoption of the eight-hour day, experimental relief for the unemployed, and old-age pensions. The report agreed upon by the entire Commission is, of course, of the greater immediate importance. That its recommendations should be moderate was a foregone conclusion. A Royal Commission, appointed by a Conservative Government, is not likely to be converted to radicalism by even three years' sittings. We must rather be surprised that its unanimous recommendations went as far as they did. Should even a minority of an American Commission recommend "advances of money by the State to build laborers' cottages," our metropolitan press would ring with the outcry of "Populism" and "Socialism." It is only when made to railroad and canal corporations that such loans are commended by American conservatives.

❀

General News.—The Hon. William Walter Phelps died at his home in Englewood, N. J., on Sunday morning, at the age of fifty-five. Mr. Phelps served in Congress as a Republican in 1872–4, and again from 1882 to 1888; he was United States Minister to Austria in 1881, and United States Minister to Germany from 1889 to 1893, and in 1889 was a Commissioner at the Berlin Conference on Samoa; he filled with the highest credit these and other political and diplomatic offices. He was a graduate of Yale, a Fellow of its Corporation, and Vice-President of its Alumni Association. Mr. Phelps was a man of high culture

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and attainments, and both in his public and private life was thoroughly respected and trusted.——The Korean rebellion, according to the latest reports, has been suppressed.——The English House of Lords has again rejected the "Deceased Wife's Sister" bill, this time by a majority of 129 to 120.——Ex-Governor George Peabody Wetmore has been elected United States Senator by the Rhode Island Legislature.——The Rev. Dr. E. G. Robinson, Professor of Philosophy in the University of Chicago, and formerly President of Brown University, died in Boston on Wednesday of last week, at the age of seventy-nine. Dr. Robinson was a Trustee of Vassar College, and at one time was editor of the "Christian Review."——Erastus Wiman was convicted in New York City last week of the crime of forgery in the second degree; the jury recommended him to the mercy of the Court.——The Massachusetts Senate has practically ratified the action of the House authorizing the introduction of the Norwegian system of dealing with the liquor traffic. The Senate, however, has amended the House bill by providing that the Norwegian experiment may be tried only in towns which have voted in favor of license for two successive years. This amendment will perhaps keep the new system from dividing the temperance forces in places where the no-license policy has been successfully established.

The Author of "Social Evolution"

A great many books touching the social or industrial problem have been written during the last decade, and many of them have added materially to the stock of information so greatly needed for the intelligent consideration and discussion of this involved, perplexed, and world-wide problem. The contributions to the solution of the problem, however, have been extremely few. For the most part, thinkers and students have been content to present certain aspects or to set in order certain facts; very few have successfully dealt with the problem as a whole. The literature of the subject has so far been mainly a literature of information; Mr. Benjamin Kidd's "Social Evolution," reviewed in these columns three weeks ago, belongs to the literature of power. Whatever may be its limitations, it is a piece of genuine thinking, which no intelligent person can read without being sensibly moved forward in his thought on this great question. For Mr. Kidd has approached the problem from the deepest side, has looked at it in the light of biological laws, and has brought clearly into vision the predominance of the human elements over the purely mechanical elements. It is for this reason that "Social Evolution" is attracting such wide attention (evidenced by the announcement of the appearance of a third edition this week); and it is in response to this interest that The Outlook places the portrait of Mr. Kidd on its title-page this week. Mr. Kidd is still a young man, about thirty-five years of age, and is an employee in the English civil service, residing in London or its suburbs. He is described as a man of large scientific knowledge, a conscientious and painstaking thinker, and of a deep and genuine faith. "Social Evolution," which was begun six years ago, is his first book, but Mr. Kidd has served a considerable apprenticeship to the art of writing, and has contributed to the pages of a number of the leading English reviews and magazines, his topics being mainly scientific. Dr. Marcus Dods is quoted as saying that "Social Evolution" is "one of the greatest books since Darwin's 'Origin of Species,'" and Dr. Alfred Wallace characterizes it as "thoroughly scientific." Whatever rank may be finally assigned to the work, it is unquestionably a real contribution to the discussion now going on, and in the solution of which all human relations and interests are involved.

A Serious Peril

This country stands in sore need not only of a rigorous enforcement of law, but of a deeper reverence for the integrity of the power behind the law. Last week The Outlook strongly condemned the violations of order by strikers in different parts of the country. Men may and do hold the most divergent views respecting the rights of labor, but on one point there can be no difference of opinion: the law must be enforced and obeyed. The value and significance of the industrial and social changes now going on in this country lies in the fact that they are effected by lawful methods and by normal evolution. They are, in other words, American and not Mexican reforms. But flagrant lawbreaking is only one form of an evil which has become serious in this country, for the capitalist is undermining respect for law at one end while the disorderly striker is doing it at the other; and there is little to choose between the two, either in morals or political demoralization.

The history of tariff legislation this winter not only brings out anew the inherent power of corruption in a condition which makes vast commercial interests dependent on legislation, but brings out also the danger from the money power in this country. There is not the slightest question about the immense influence of great commercial interests on legislation. Every man who has followed the course of legislation in recent years in Congress and in the State Legislatures knows that money interests, by direct or indirect methods, have had inordinate weight with lawmakers, and have secured immunities and privileges to which they were not entitled. No small share of the popular political restlessness is due to the widespread belief that money interests control legislation, and that the American democracy is fast becoming the American plutocracy; and the history of legislation at Washington last winter will not weaken that impression. On the contrary, it will confirm the suspicion that money is the controlling factor in the country, and that both the leading parties have relations with money interests altogether too intimate for independence and honesty of action.

It need hardly be said that lawbreaking of the most flagrant kind is not more disastrous to the instinct for orderly government than the feeling that laws are made in the interest of a class and that the people are being betrayed by the lawmakers. This does not mean universal personal corruption; it does mean the undue deference of parties and of individuals to moneyed institutions and organizations of all kinds. Nothing is more short-sighted than selfishness; a great reaction is invariably bound up in gross self-seeking. The history of political parties, down to the last defeat of the Republican party, shows the play of this principle. When a party feels so strong that it throws aside moderation, disastrous defeat is close at hand. In like manner, selfish legislation for the benefit of a class or a greedy appropriation of privileges invariably provokes reaction. If the railroads in the West had been more justly and generously managed, the extremes of Granger legislation would never have been undertaken.

The foundation of popular government is faith in the purity of the lawmaker and in the sanctity of the law, and nothing is more demoralizing than the loss of this faith. It is precisely this peril which confronts the country to-day. The feeling is growing that the great struggle between dif-

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ferent interests, which finds its outcome in legislation, is not fairly carried on; and it is this feeling that is separating the popular interests from the money interests, politically, and setting them in sharp antagonism. The blindness of moneyed interests is proverbial, but there never was a greater stupidity than the failure to perceive that, under a democracy, capital must scrupulously avoid creating the suspicion of inordinate selfishness and unfairness. Honesty is not only the best but the only policy, and absolute fair dealing toward all interests in legislation is fundamental in this country. The capitalists who subsidize parties, corrupt individuals, secure unrighteous legislation, violate laws, and evade the burdens of government by ignoble subterfuges to escape taxation, are making common cause with rioters and anarchists. They are all and equally enemies of society.

Through Christ to the Father

If one desires to be presented to Queen Victoria, he must present an application beforehand, must obtain a fitting introduction, must be trained in the etiquette of the court, must learn how to conduct himself in the presence of royalty. So men have imagined that God hedges himself about, that court etiquette is necessary. He is the greatest of all great sovereigns: if we must approach with due deference and with proper etiquette a human sovereign, how much more the Divine and the Infinite! So it is supposed that there is but one Door by which we can enter, but one Mediator through whom we can come to him; that he shuts off all other ways; that we should be glad indeed that he allows even one possible approach to him.

But that is not the way in which a father treats his children. It is not necessary for a boy to go through a course of teaching in etiquette before he can come to his father; it is not necessary that he should come in a particular form, by a particular door, or through a particular mediator. If the relationship between God and us is the relationship between a father and his children, it cannot be that Jesus Christ means to teach any such doctrine as that all other doors are closed: you must come this way or not at all.

Nor is that what he says. He does not say, "I will permit no man to come to the Father except through me." He does say, "No man does come to the Father except through me."

How else is it possible that man should come to know God except through a manifestation of God in human life? Is it said that we may know him through nature? How much does nature tell of Divine Fatherhood? How much does any work of art tell us of the artisan that made it? What does a watch tell of the watch-maker? That it was made by a clever workman—ingenious, enterprising, skillful. But does it tell whether he is a kind father or a cross father? does it tell whether he is an indulgent and a generous-minded man, or a sharp and grasping and narrow-minded man? whether he is drunken or sober, honest or dishonest, truthful or lying? does it tell one solitary fact about his moral qualities? Stand before the grandest picture that ever was painted; bow in admiration before it; nevertheless, when we are done, we know nothing about the moral quality of the man who painted this picture. How often, in reading a book or a great poem, we have said, "What a magnificent man this must be!" and when we have read his life, or come in personal contact with him, we have felt disappointment and disgust in the man. His work was admirable, but he was repulsive. We cannot tell the moral quality of a man from the work he makes. Neither can we come into any personal acquaintance with God from the works he makes.

It is said, we can come to the Father through all his children; we can look for the divine in human nature everywhere. Every hero manifests God to us; every mother shows us some side of the divine nature; all human pity interprets divine pity. That is true. God is forever manifesting himself through the lives of men. But how do we know what is the divine in man, and what is the un-divine, unless we have some standard that interprets divinity to us?

If we would know whether men can come to God except through Christ, we must ask the history of the world, the nations unto whom there has been no Christ-revelation. Now, no nation has ever believed in the Fatherhood of God except a Christian nation; no religion has ever woven on its banner the motto "Fatherhood of God" except the Christian religion. Confucius knows no God; primitive Buddhism knew no God; Brahminism knows a God, indeed, but a God that is far away, remote, dwelling in perpetual unconsciousness, unmanifested; Mohammedanism knows nothing but incarnate Law. And although in pagan literature you will find sometimes the word "Father" applied to God, it is always to God as the author of our being, not as the kindly guardian, the personal counselor, the individual friend, the protector.

No man cometh to the Father except through Christ. It is as we see the divine in Christ that we draw near to the divine in nature, the divine in history, the divine interpreted in our own hearts. This is the glory of our Christian faith. It brings the Divine Father close to us.

Editorial Notes

—Bishop Huntington, the twenty-fifth anniversary of whose consecration as Bishop of Central New York was duly commemorated on Wednesday of last week, is not only one of the foremost men in his own Church, but one of the finest religious natures of our time. He combines in an unusual degree intellectual power, literary skill, and spiritual insight.

—The selection of Mrs. Julia Josephine Irvine as acting President of Wellesley College advances another young woman to a very influential and important position, for Mrs. Irvine graduated from Cornell University only nine years ago. She has since studied at Leipsic, she has taught in this city, and four years ago she became Professor of Greek at Wellesley. She is a woman of thorough scholarly equipment, and, it is believed, of unusual executive ability.

—There ought not to be the slightest difficulty in securing the fund of $25,000 for the George William Curtis memorial, to be expended in part in the erection of an appropriate artistic monument in this city, and in part for the endowment of an annual course of lectures upon the duties of American citizenship and kindred subjects, under the title of the Curtis Lectureship. The treasurer of the committee, Mr. William L. Trenholm, 160 Broadway, this city, will receive and acknowledge all subscriptions. New York has never had a citizen of finer mold or nobler aim than Mr. Curtis, and the rich and elevating influence which he constantly exerted ought to be perpetuated in every possible way. A fitting artistic memorial and a continuing course of lectures contributing to the elevation of public life would form an almost ideal memorial of his pure and inspiring career.

—In a recent news article on the meeting of the alumni of the University of New York, the New York "Evening Post" remarked that "the most interesting feature was a reminiscent address by the venerable President of the Council, William Allen Butler, ninety-four years old, followed by a forecast by his son, Charles Butler, who is seventy years old." This gave Mr. William Allen Butler an opportunity of correcting that infallible journal in this sprightly manner:

> "I am not the President of the Council, but only the Vice-President; I am not ninety-four years old, but only sixty-nine; I am not Mr. Charles Butler's father, but only his nephew; second, in respect to Mr. Charles Butler, he is not my son, but my uncle, and he is not seventy years old, but ninety-two; and, third, in respect to both of us, neither is ninety-four years old. These corrections are not of much consequence to the public, but with so many undeserved honors heaped upon me at once, candor compels this disclaimer; and Mr. Charles Butler wears his ninety-two years with so much grace and vigor that they ought not to be attributed to any one else or increased except by the due advance of time."

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A Reply to Mr. Mozoomdar

By Robert A. Hume[1]

IT is so important that the Christian Church should do its work thoroughly well that it ought to welcome and carefully consider criticisms and suggestions from any source on any part of its work. Especial consideration is due to criticisms on the foreign missionary work which is carried on in distant and new fields. At present missions to India are particularly under examination. Therefore, as one worker in that important and promising field, I welcome the paper of Mr. Mozoomdar in The Outlook for May 19.

I am gratified that he can say so positively that "India is daily receiving Christ in larger measures;" that, in addition to "the large and noteworthy increase of percentage of Christians," "the great millions of unconverted Hindus, the leading castes and classes of thoughtful, educated men, the reformers and torch-bearers of multiform Indian society, are steadily imbibing the spirit of Christ;" that "their honor for the character of Jesus is ripening into personal love and spiritual acceptance;" and that "the general respect for the majority of Christian missionaries is genuine, deepest always where the spirit of self-sacrifice is most prominent."

Next, I ungrudgingly admit that Mr. Mozoomdar has some occasion for every criticism which he has made. Indian missionaries have made mistakes. Some of them have not been men of large intellectual power, nor of sufficient spiritual sensitiveness to appreciate a real drawing toward Christ in many who do not own his name. Many have not studied or properly known the history of Hinduism, and hence have not understood its best sides, and so have not been able to make use of those sides. Many have not gladly recognized the truth which Hindus possess as from the Spirit of God, and as a prophecy and help to the fuller truth through Christ. Many have made Western theology—and that sometimes a mechanical theology—too prominent. Many have not sufficiently conserved those good or non-essential things of India which ought to be conserved. Some have not always been wise in their relations with Indian Christians. Among such the present writer humbly classes himself in many points.

Nevertheless, many Indian missionaries, both men and women, both European and American, have been splendid persons in attainments, in character, and in wisdom.

But when we ask why they have shown their limitations and made their errors, the answer is plain: (1) because such things characterize the home churches, and (2) because the home churches have sent some men and women who were not large enough or spiritual enough. Therefore, for better missionary work in India, three things are needed: (1) developing a fuller life in our home churches; (2) sending out the best-qualified men and women; and (3) enabling those now in the field to get all criticisms and helps in the best possible way—*e. g.*, send the Report of the Parliament of Religions freely to missions and missionaries.

But, after this ungrudging admission of occasion for criticisms, the friends of missions need to have some things stated which Mr. Mozoomdar did not say, either because he could not say everything in one paper, or because he was not aware of them. To begin with, the term "missionaries" includes not only the regular appointees of the principal missionary societies, but also not a few persons who go out independently, or in connection with minor societies which have narrow conceptions of what Christianity is and what a missionary should do. Some of such missionaries have had limited advantages, but are men and women of sterling piety and devotion, and have done excellent work among certain peoples, though they do not reach the educated classes.

As Mr. Mozoomdar has written of English officials, I venture to offer an unpublished testimony of one of the very highest of these. The last Governor before the present Governor of the Bombay Presidency was Lord Reay. At the hill station of Mohableshwar, just before the close of his term of office, he invited to dinner at Government House all the missionaries of all societies who were in the place. He then made some remarks, of a part of which the following is a condensation:

> Ladies and gentlemen, as I shall never again have the privilege of having you all as my guests, I cannot let this occasion pass without an expression of respect for you personally, and for the value of your work. I have now been in India five years, and am somewhat better qualified for expressing a proper judgment than the average globe-trotter, who, after a few weeks in the country, considers himself able to express a correct judgment on any point. I have had frequent and good opportunities of knowing about you and your work, and the longer I have known about you the more I have come to respect you and to value the results of your labors. I am convinced that we English cannot do for India what God expects us to do without your aid; because that work cannot be done without bringing moral influence—which is the greatest influence—to bear upon the people. And your influence is moral influence. The people may easily think that officials are here for pay, or place, or other things. They cannot think so of you, whom they and we see going about at great self-sacrifice for the good of the people.

Again, some of the things which are charged on missionaries as a class, in my judgment, the very great majority do not do. For instance, the great body of them—American missionaries, perhaps, without exception—are total abstainers, and are the chief temperanee workers. Most missionaries do not desire Indian Christians to change their food—except that those from the lowest ranks are urged, and in some missions are required, to give up the eating of carrion. Some of us urge Christians not to eat what might separate them from their countrymen. While a few missions do give Hindus new Christian names when they are baptized—and those missions less now than formerly—the majority have Christians keep their old names. So also about many habits and customs. Some missionaries have been charged with opposing the elevation of the people because they did not sympathize with the desire of both Christians and non-Christians to take Western titles and ways.

Concerning hospitality toward Indian Christians, I could tell of many missionaries, certainly in western India, who gladly welcome Indian Christians at their tables at all meals, and as guests in their homes and tents and conveyances. The matter of cordial relations with Indian Christians is one of great importance. But human nature everywhere makes it difficult always to secure this. So when Mr. Mozoomdar says "the native Christian worker complains of inequality of pay between himself and his English colleague," that shows how, on matters where there is room for difference of opinion, it is hard to have all work smoothly, though very likely without any fault on the part of the missionary.

In regard to the translation of the Bible into the many vernaculars of India, it is true that the language is not as idiomatic or smooth as is desirable. But this is not because scholarly missionaries and Indian Christians have not most faithfully toiled at it and are not still engaged in revisions. It is due, first, to the fact that a literal translation of any book into any language is necessarily somewhat stiff and unidiomatic. And Christians have thought that literal translation of the Bible was essential. How many attempts for how long a time were necessary for a fairly satisfactory English translation of the Bible? Who is entirely satisfied with the English of the Revised Version? In India the difficulty of securing an acceptable translation has been increased by too great effort to follow the order of the verses in our English Bible, in order to retain the help of concordances, commentaries, etc. Paraphrases of

[1] Missionary of the American Board at Ahmednagar, India.

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the most important books of the Bible, unfettered by attempts at literal translation, would often be more useful than the literal translation.

But two points need to be emphasized. 1. Though too much has sometimes been made of Western theology by some missionaries, yet the essence of Christianity is set forth in a very simple, real way, both by words and deeds, by the great majority of missionaries. Only recently has the Church at home awakened to the importance of sociology as compared with theology. But from the outset sociology has been the chief concern of the Indian missionary. He has sought to save the *whole* man, body, mind, and spirit, by every kind of effort. Every missionary is something of a doctor, a friend to help the poor, one to get employment for the people, a promoter of cleanliness, sanitation, good order, and thrift, a teacher of the eternal laws of God about the body, home, community, and nation. The education of the young, both Christian and non-Christian, takes up much of the time of many missionaries, because they believe that the Spirit of Christ calls to such service. In this respect the foreign missionary part of the Church has been far ahead of the home part.

2. Despite defects and mistakes, the spirit of most Indian missionaries is one of love for their Lord and of devotion to the good of the people of India. Perhaps the best evidence is that, despite difficulties and discouragements, despite criticisms sometimes false or frivolous or inadequate, they have kept right on with their work, but doing it better and better; so, I believe, they will consider and profit by the criticisms of the present time, and so do their work even better still.

The Reading Public

Mr. Howells, who is not only a prolific and successful writer, but a faithful custodian of the dignity of his craft, has recently said that publishers have their little superstitions and their "blind faith in the great god Chance." This worship of the uncertain deity is perhaps explained by the statement that

> A book sells itself, or does not sell at all. . . . With the best or the worst will in the world, no publisher can force a book into acceptance. Advertising will not avail, and reviewing is notoriously futile. If the book does not strike the popular fancy, or deal with some universal interest, which need by no means be a profound or important one, the drums and the cymbals shall be beaten in vain. The book may be one of the best and wisest books in the world, but if it has not this sort of appeal in it, the readers of it, and, worse yet, the purchasers, will remain few, though fit. The secret of this, like most other secrets of a rather ridiculous world, is in the awful keeping of fate, and we can hope to surprise it only by some lucky chance.

These are the words of a man who, by virtue of the quality of his work and the long-continued and close relations he has maintained with what is popularly called the reading public in this country, has every right to claim attention when he speaks on such a subject. The publisher of largest experience is, as a rule, freest to confess his inability to predict in advance the fate of a book by a new author, or, for that matter, the fate of any particular book; and this fact seems to prove that there is in the business of offering literary work to the public a large element of what, for lack of a better name, the publisher calls luck or chance.

And yet the mind rebels against the presence of so unintelligent a factor as chance in the relation of readers to literature; for literature is not only the greatest of arts, but stands in most intimate relations with those who come under its influence, and there is a certain profanation in the determination of such a relation by the accident of a manner which fits the mood of the moment, or of a style which captures the wayward or idle fancy of the passing crowd. The mind revolts against chance as a determining factor in any field, but the persistency of its revolt in this particular field is evidenced by the constantly repeated effort to secure trustworthy data regarding the relative popularity of books. These efforts assume that there are principles of taste or conditions of culture determining the choice of books, which may be discovered if the data can be collected. Such attempts to ascertain the tastes of the reading public are often, no doubt, stimulated by curiosity; but the subject is one of prime importance, not only to the writer and the publisher, but to the community at large; since there is no more decisive test of intelligence than the quality and character of the books most widely read.

In this country one great difficulty in dealing with the matter lies in the fact that there are, not one, but many, reading publics which are mutually exclusive of each other; for the public that concerns itself with Dante and Goethe, for instance, is not only indifferent to the productions of the cheap novelist, but is in blissful ignorance of the depressing fact that such productions are sold by the thousand at the news-stands. A homogeneous reading public does not exist, at this moment, in this country, although there is good reason to believe that we are on the way to form such a community. It may be that we shall not produce our greatest books until we have first secured, not only the possibility of a wide and representative appreciation of them, but that pressure for expression of deep and universal emotion and thought which fairly forces great books into being. The closest relation between the writer and the public which has ever existed produced, or at least recognized at the first glance, the most perfect literature the world has yet known. The Athenian writer of the great period was so intimate with his audience that his constant appeal was not to his own consciousness, but to theirs; and to every allusion in the play the dramatist knew that the whole city, assembled about the stage, would instantly respond. Inaccuracy, false sentiment, or defective art could not survive the ordeal of a presentation so close and a hearing at once so swiftly appreciative and so relentlessly critical. The Athenian audience did not read; it listened; and to the sensitive imagination of the writer there must have been a compelling power in the silent urgence of a craving for race-expression at once so intense and so exacting. Such an appeal could have come only from a constituency united by homogeneous ideas, traditions, and intelligence. The chief value of this fact for us lies in the illustration which it offers of the normal, that is to say the highest, relation between writers and readers.

Among English-speaking people the existence of a reading public—a body of readers, that is, representative of all classes—does not date further back than the time of De Foe, whose "True-Born Englishman" was one of the first pieces of writing in our language to secure, by reason of its timely interest and its characteristic vigor, a national reading. The people who, a little later, found delight in the society of "The Spectator" were no small company, but they must have been, from the nature of those charming chapters of Addisonian comment and chronicle, a homogeneous group, sharing a certain degree of social opportunity and general culture. And this statement holds true of the constituency of the greater part of the writers of the last century, who, despite many differences of talent and method, held certain literary traditions in common, and rarely strayed beyond the horizon of the small world of cultivated people.

In this century, however, writers have come to deal in the most direct and uncompromising manner with every form of human experience; while, at the same time, the wide diffusion of elementary education and the ease with which books of every kind are set up, printed, bound, and offered for sale, have formed a large reading public without intellectual training, and have supplied this public with a mass of books devoid of all literary quality, and having nothing in common with literature save the outward aspect of page, type, and cover. The knowledge of good and evil in art, which can hardly be said to have come to the Athenian, so uniformly high was the quality of the work offered him, is possessed in fullest measure by the reading publics of to-day; and it is this very fact which gives their choice of books its significance. For there is to-day, for the first time, entire freedom of choice; there have been

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worthless books before, but they were never so numerous, so accessible, and so low in price as during the last twenty-five years. They are thrust upon us at every turn, at prices which bring them within reach of the meditative bootblack. When it was difficult to find publishers for worthless books, and necessary to sell them at prices which put them on the top shelf so far as the poorer people were concerned, there was, naturally, a very small publication of such books, and a still smaller constituency for them. It is well to remember, therefore, that the old audience of cultivated readers has not ceased to exist—there is every reason to believe that it constantly grows larger—but it is swallowed up in a vast assemblage of readers gathered from all classes in the community, and furnished with a practically unlimited supply of reading-matter of every kind. If our sins are more numerous than the sins of our fathers, let us do ourselves the justice to remember that our temptations are multiplied many fold; and that while they had to seek evil and pay for it, we must strive in all public conveyances to keep it out of our hands, at a price which, under the delusion of getting something for nothing, becomes a new temptation. H. W. M.

Seaside, Inland, or Mountain?

By George J. Manson

The name climate is given to the sum of physical conditions, found in different regions, which are of a nature to exercise a special influence on organized beings. According to Dr. A. L. Loomis, a suitable climate acts therapeutically in two ways in arresting early phthisical processes: first, by its invigorating effects on the general system and its power of improving defective nutrition; second, by its local effects in preventing diseased processes in the lungs, and in arresting such processes after they are developed. Dr. Parkes defines climate as the sum of the influences which are connected with the solar agencies, the soil, the air, and the water of a place. Dr. Billings says the term climate means the sum of meteorological influences, the most important of which are temperature, humidity, and winds. Dr. Schrieber (a leading foreign authority) states that heretofore the term has been used to denote a vague, indefinite specific, but that in fact it means nothing more than pure air uncontaminated by miasms, with no organic or inorganic substances, and one in which water-precipitation, or rain, is not unduly deficient. According to Dr. Charles Dennison, who has made a special study of the climate of the United States, based on nearly five million signal-service observations, our country presents a variety of climates and an amplitude between the extremes of moisture and dryness such as cannot be claimed by any other country.

Persons in delicate health are in the greatest need of advice as to where they shall spend the summer. The majority of invalids who seek rest and health during the heated term suffer from some form of pulmonary complaint. A few years ago there was organized in New York the "American Climatological Association," which makes a special study of climates, and which has furnished some valuable data on this subject. Although Dr. A. L. Loomis, the specialist in pulmonary troubles, considers a suitable climate a very important factor in the treatment of consumption, he says that it would be absurd to assume that any particular climate exerts a specific influence in cases of this kind. He says there can be no question that certain climates are better than others, but, in regard to the climatic constituent which makes the difference, there is a great diversity of views. Dr. Jaccoud, a high authority, states that information derived from writings on this subject cannot take the place of direct observation.

These climatic experts also inform us that the atmospheric dampness which is so powerful in developing phthisis is not necessarily present in those localities where there is the greatest amount of rainfall, nor is it necessarily present in localities which are in close proximity to large bodies of water, but it is a dampness which is due to a peculiar conformation of the soil; in all clay regions such dampness exists. In some localities where there is little or no rainfall the air is constantly loaded with moisture almost to saturation, on account of the non-porosity of the soil.

Dr. F. C. Shattuck advises for invalids plenty of fresh air and sunshine in the house, driving and exercising in the open air, avoiding over-fatigue, which he defines as follows: "A fatigue which passes away after resting an hour or so on the completion of your exercise is natural and healthy, and therefore does you good rather than harm; but if you find that, in spite of a reasonable rest, you are still tired, you have done too much."

Many people, both sick and well, are afraid of the "night air" in the country, though they see no objection to breathing that atmosphere while sitting on their piazzas or walking the streets of the crowded city. This same medical authority very properly reminds people that the night air is all the air there is at night, and says that, in non-malarious regions, the danger of going out in the evening does not lie in the quality of the air, but in the fact that persons are at that time often tired, and consequently more sensitive to alterations of temperature, or any other demand upon the vital forces. If these facts are borne in mind, he says, the night air is not injurious even to consumptives.

I am indebted to Dr. Cyrus Edson, Commissioner of the New York Board of Health, for the following suggestions: Persons who suffer from diarrhœtic troubles are better off at inland resorts than near the salt water. Those who have bronchial affections, or a tendency towards consumption, need mountain air. Such persons, unless they are chronic invalids, and the disease is too far advanced, will be benefited by a trip to any mountain region, either in the Eastern or Southern States. Much of the country near the seacoast of the Southern States is swampy, and visitors are liable to contract fevers; but inland, particularly in South Carolina and Georgia, the climate is all that could be desired. The springs at some of the inland resorts in both Southern and Northern States are not only favorably located, but the use of the water is often found beneficial to the weak and debilitated. A sea voyage is one of the best means of toning up a constitution run down by overwork. It has a particularly beneficial effect on the stomach and digestive organs. No bad results come from an attack of seasickness to persons in ordinary health. The air at sea, from a scientific point of view, is absolutely pure.

According to English statistics, the mortality from phthisis on the ocean is only one-tenth of that on the land. Dr. A. N. Bell says that the rate of mortality from consumption among all classes who live on the water in this country, including canal and river men and their wives and children, is less in comparison with the general mortality than that of several of the New England States.

According to Dr. Edson and other prominent physicians and sanitarians who have expressed themselves on the subject, the most important consideration of all in selecting an outing resort is not so much the general locality as the situation of the house and the question of the water-supply. Some years ago a prominent physician made a systematic inquiry, through a circular-letter, addressed to the physicians of Massachusetts, as to consumption, its extent, concomitants, and, as far as discoverable, its causes. The answers caused a genuine surprise. According to commonly accepted theories, the causes were supposed to be heredity, insufficient food, overcrowding, sudden exposure to extreme cold, and contagion. The largest factor proved to be living on a wet soil. This investigation was confirmed by statistics gathered in England by Mr. Simon, medical officer to the Privy Council. He reported as to the effect of drainage-works that had been undertaken on an extensive scale in many large towns. It was shown that the drying of the soil diminished the number of cases of consumption. For this reason the sanitarian warns us not to select a farm-house where willow-trees grow spontaneously, as the soil is so damp that the exhalations constitute a perpetual cold-vapor bath. A house upon the roof of which mosses naturally grow is sure to attract the lover of the picturesque, but it is too damp to be healthy.

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Too many trees of any kind around the house shut out the sunshine, which is as necessary to the growth of human as it is to vegetable life. A city boarding-house keeper once said: "I notice that the boarders who take the dark rooms bleach right out!" Trees planted at a proper distance from the dwelling, so as not to intercept the sunlight, are a sanitary benefit; they are the natural absorbers of surplus carbonic acid.

The water-supply is another important factor in the selection of a country resting-place. In some of the larger rural towns near New York a new and very good system of furnishing the water through iron pipes has been introduced, and the large hotels and boarding-houses are supplied in this way. The water is occasionally discolored by the iron pipe, but that is no objection to its wholesome quality. In the back country the water is usually obtained from wells, and Dr. Edson affirms that there is not one well in a hundred from which it is fit to drink. This remark will apply, however, only to the old-fashioned country farm-house, carried on in the old-fashioned way, where the well was conveniently adjacent, not only to the back door of the kitchen, but to the outbuildings, including, of course, the pig-sty. In deciding the question as to where you can spend the summer with the greatest physical profit to yourself, it is pleasant to record the fact that physicians, of late years, allow a much larger latitude of selection than formerly. In fact, the healthy person, the person in ordinary health, or the person "run down and needing rest," can choose any part of the country he sees fit. He has only to remember that a hilly region is better than malarial valleys; that the open country inland is better than the thickly populated town with its impure air; and a clear, bracing atmosphere is to be preferred to one which debilitates.

Acting on these very general climatic principles, the tourist will find many sections of our country suited to his purpose. Chronic invalids are, of course, under the care of a physician, and will be guided more or less by his advice, but even in such cases physicians believe in allowing, as far as possible, a patient to follow his own inclinations. A man will derive most benefit from the kind of country he enjoys best—mountain, inland, or seashore—each section furnishing pleasures peculiar to itself. In fact, it may be said that every one, outside of the hopelessly sick, will receive the greatest benefit from his summer outing if in this particular he takes to heart the Shakespearean advice: "No profit grows where is no pleasure ta'en."

Our Nation's Shame

By the Rev. Amory H. Bradford, D.D.

For many years the American people have imagined that they were giving lessons to the world in what we may call the practice of humanity. When there has been any glaring injustice in South Africa, in Russia, in Turkey, or elsewhere, our people have been quick to utter their protest. Especially during the last few years, indignation has waxed hot in view of the atrocious cruelties practiced in Russia. By his terribly pathetic stories Mr. George Kennan has aroused almost to frenzy the feelings of the American people, and they have found utterance through the public press, and in weighty petitions sent across the water to the Russian autocrat in the vain hope that they would mitigate the treatment of the prisoners in Siberia. And the story of the Stundists (Russian Baptists), as it has been narrated in the "Christian World" of London, has awakened hot indignation in both North and South. We, the great and sovereign American people, we who lead the world in democracy, have actually come to think that we enjoy almost a monopoly of the altruistic sentiment. So long a time has elapsed since the abolition of slavery, and since the finger of scorn was pointed at us by nations beyond the sea, that most of those now living have forgotten that the United States was ever regarded as half-barbaric in its treatment of human beings.

But now we are suddenly startled from our complacency, bidden to remember that those who live in glass houses should not throw stones, and somewhat rudely given to understand that, instead of being far in advance of other people, we are actually, in some respects, little better than Turkey or Russia. Two or three pronunciamentos have recently been issued in Great Britain which are not calculated to excite in loyal Americans any very great enthusiasm. A few weeks ago, when the Baptist Union of England, representing one of the great denominations of Great Britain, met at Reading, a strong protest was adopted against the inhuman treatment which colored people have received in this country solely on account of their race. Even before this action of the Baptist Union, I think, the Hope Street Unitarian Church of Liverpool adopted a similar resolution. A few weeks elapsed, and the national anniversary of the Baptists at Reading was followed by the meeting in London of the Congregational Union of England and Wales. The Congregationalists, next to the Established Church, constitute the strongest religious denomination in the Kingdom. Again the same protest found voice. This time Dr. Robert F. Horton, a wise, careful, and sympathetic friend of our American people and institutions, was the spokesman. In an address of great kindness, he moved the following resolution: "This assembly sympathizes with the Christian people in America who feel the scandal and shame of the barbarities inflicted by lynch-law on the negroes in the United States, and joins its prayers with theirs that this reproach may be removed from *our common humanity*." This resolution was seconded by the Rev. Urijah J. Thomas, of Bristol, Chairman-elect of the Union, who said: "I simply, with sadness and heartiness, beg to second it." The vote to adopt was unanimous.

It should be noticed that no section of the country is mentioned; the blame is laid where it belongs—at the feet of the United States. It will not do to try to make light of the indictment which has thus come to us from our friends beyond the sea. These men are our brethren indeed. The loyalty of their fathers to our interests in the time of our Civil War was unquestioned. They look to us for leadership in the great movement which is giving the world to democracy and liberty; they feel that this stain upon our escutcheon is hindering the cause in which they, equally with ourselves, are interested. They appeal in behalf of "our common humanity." Their protest is a just one. No excuses or explanations can mitigate the force of the indictment; the facts are too evident to be explained away. One hundred and fifty-nine cases of colored men and women and children being lynched were reported in 1893. If it be said that the lynching was for horrible crimes, the reply must be: At the best, that could apply only to some few of the more brutal men, and is no answer at all concerning the lynching of the women and children. Of course it must be remembered that these acts of violence were not confined to one section; they were in a territory as large as the whole of Europe, and, therefore, cannot be compared with the violence reported in any single European State. Furthermore, the Government has not approved of these acts, but, on the other hand, they have been strongly condemned by the Governors of many States, and the best people in the communities in which they have occurred have repudiated them. When all this is allowed, the question still arises, How many white men have been brought to justice for their crimes against the blacks? And how many blacks who have committed crimes against whites have escaped? Granted that usually lynchings have been for diabolical outrages, it still remains that lynching is itself a crime. Two wrongs do not make a right. Has the second crime been punished, or any serious attempt been made to secure its punishment? With shame we must confess that we are without excuse. It is no answer to say, as Governor Northen, of Georgia, said in a recent letter to the "Christian Register," that there are quite as many similar crimes at the North as at the South. This is not a question of locality. It is all the more shameful if Governor Northen is able to show that the condition of the colored people is no better at the North than at the South. It might do to

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balance North against South, and one race against another, if the lynching of colored people were not the culmination of a systematic plan for the social isolation of the colored race. This is only part of a sad and pitiful story. One may hold any theory he pleases concerning race superiority or inferiority; he may say that it was a mistake to give the blacks the ballot; that if the people of the North lived at the South, they also would take good care that the better elements should rule in the community. That is, very likely, true; but all such answers are evasions of the main question. The fact is that common justice has not been done to our colored brethren, and the charge of injustice holds against the Church even more than against the unchristian classes. When a leading Bishop of the Methodist Episcopal Church argues in favor of the isolation of colored Christians in colored conferences—as Bishop Foster in his book "Union of Episcopal Methodisms;" when prominent members of the Episcopal Church denounce their colored brethren, refuse to associate with them, and threaten to drive a Bishop out of the State for treating a colored minister like a man and a Christian; when, as is well known, the chief objection to reunion between the Presbyterians of North and South is the fact that the Southern Church will not recognize the negro as the Northern Church does, it is high time for those who believe in practical Christianity to ask if the Master is not being crucified afresh.

That I may not be accused of misrepresenting the Southern Church, I quote the following extract from the reasons reported to have been given by it for refusing to consider the overtures of the Northern Presbyterian Church looking toward the union of the two bodies: "To enter into organic union with the Northern Presbyterian Church involves the surrender of the plan of an independent negro Church, which this Assembly regards as essential alike to the religious and social welfare of both races." In other words, white Presbyterians in the South refuse to associate with black Presbyterians, and decline union with any other Presbyterians who will treat colored men as Christ would. It is an old story, and yet it cannot be repeated too often until the wrong is done away. How many hotels in our Northern cities are open to colored gentlemen? In how many restaurants are colored ladies welcome? Governor Northen is right when he declares that in the North there are discriminations against colored men in almost all the trades. I verily believe that in many ways the injustice at the North is even worse than at the South; but in many respects the discrimination is worse at the South. The late Dr. Joseph C. Price, of Livingstone University, Salisbury, N. C., one of the most eloquent men on the American continent, in grace and dignity the peer of any man in the whole land, a cultured Southern gentleman, told the writer that there was no place between Washington and Florida where he could get a meal at the restaurant of a railway station without going around to the kitchen door and taking what might be given him in his hands. In many of the States the vilest white women are allowed to go into any part of a railway train, while a Christian colored woman of wealth, education, and nobility of character would be crowded into a filthy "smoker" and compelled to sit with those not worthy to touch the hem of her garment.

We are often told that it is best to let the negro work out his own salvation; that he will get better treatment as soon as he can command it; that the rise of the colored race will be an evolution; that it cannot be forced. All this is probably true, but it does not in any way lessen the awful scandal and shame which rest upon our American Christianity in that we consent to such things. Such talk is wise and right for the colored people themselves; it is magnificent when coming from Booker T. Washington, but mere evasion of an evident duty when coming from a white man. The protest which has gone from our country across the sea against the cruelties in Siberia was just and proper, and it ought to be heeded; and the protest which has come from the Christians of England ought to be heeded on this side of the water. The saddest part of the whole matter is that so many are willing to be quiet, and try to find excuses for things which in themselves are awfully and inexcusably wicked. With shame and humiliation we are compelled to answer our brethren beyond the sea that there is reason for their kind but severe arraignment of our conduct. Is it too much to hope that when we see ourselves as others see us, there may rise a feeling of remorse for past inaction, and that a sentiment may be created which will soon bring into our social, ecclesiastical, and political life something a little more like real Christian brotherhood?

A Festival Play at Grimma

By Alice B. Cushing

Herrig's "Luther Festival Play!" In the Hall of the Schützenhaus in Grimma!

This was what stood in the Leipzig paper one January morning.

Ever since the Wittenberg festival of ten years ago, the Luther Festival Plays, which were then given there, have been occasionally repeated in other towns of Protestant Germany, and I had so long wished to see one of them that it was gratifying to find that this one of Herrig's was to be given so near by.

There was no difficulty in persuading my cheery little friend, Fräulein Fanny, to go with me, and so, one bright, windy afternoon, we started. We knew Grimma already, from a day spent there the summer before. It is a quaint little old town picturesquely placed on the river Mulde, and having an ancient, steep-gabled Rathhaus, whole streets full of low two-story houses dating back to the sixteenth century, several more pretentious houses as old, and two hoary churches. The walls formerly surrounding the old city have been razed, and the moats converted into pretty gardens and promenades. A few miles away lie the ivied ruins of the convent where the nun Katherine von Bora, afterward Luther's wife, passed her girlhood.

We reached Grimma about four o'clock, and now all we had to do was to follow the little procession of fellow-pilgrims down the hill into the town. Strolling leisurely "down the Long Street," as an old man directed us, we found the book-store where the reserved-seat tickets for the play were on sale. The little shop was filled to the door, and, to our surprise and dismay, we were regretfully assured that there was not a seat left. We might possibly get tickets at Kaufmann Schlimper's, across the Market Square, they told us. There it was the same thing—"Nothing left, but perhaps at Herr Wostratzky's." So we hurried away again and found Herr Wostratzky's tiny grocery, but only to meet with the same denial. This good man and his wife and his four customers all expressed such sympathy for us in our disappointment, and discussed so many ways of helping us, that we were a little encouraged. At last Herr Wostratzky suggested that we go down to the Schützenhaus and wait for him in the restaurant there. Then, when he went down to open the ticket-office, he would see what he could do for us. "Mind," he said, "I don't promise anything, but if I can get you in, I will."

At the restaurant the waiter took the same friendly interest in us, in spite of the trouble he had to keep the crowd of thirsty customers supplied with coffee and beer. All the afternoon the people from all the country round had been coming into town by train and in their high green farm-wagons, and now most of these peasants were gathered here waiting for the doors of the hall to be opened. It was clearly a festal occasion. The rich farmers were gorgeous in their brightly embroidered vests, black stocks, and long black coats of quaint cut decorated with rows of big flat silver buttons. Of course the wives as well were dressed in their best—long, loose black velvet coats, bordered with broad bands of mink. They all looked very comfortable, and, according to a Saxon farmer's ideals, even elegant. Even the less prosperous peasants, in their every-day clothes, had a gala expression. The time of waiting was passed in neighborly chattering, which grew louder as the clouds of smoke grew thicker. Every time there was a sound in the direction of the door there was a moment of

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excitement and a pushing back of chairs, and at last, after a number of these false alarms, the door really was opened, and there was a stampede up the stairs to the gallery.

Guided by the waiter, we found Herr Wostratzky at the ticket-office turning away disappointed people. "You see how it is," he said; but he looked so kind and smiling that we did not lose faith, and suddenly we felt ourselves pushed along to an usher, with some whispered words about "strange ladies from Leipzig," and there we were, smuggled into a seat before we knew it!

There was still an hour before the play was to begin, but it passed quickly in watching the gathering audience. There were fresh-looking young girls, with their smooth hair demurely parted in the middle; there were fewer young men, for so many were to take part in the play; but there were plenty of fathers, with long gold watch-chains and seal-rings on their first fingers, and mothers in dresses that were fashionable ten years ago. Fräulein Fanny's neighbor was a young man of Grimma, who obligingly told her all that she wanted to know—that the gentlemen in the dress suits wearing blue and yellow rosettes were the ushers, and that they were a school principal, a notary, a merchant, and a photographer. He pointed out the celebrities as they came in—the venerable Burgomaster, the officers from the cavalry barracks, the judge, and the pastor. These were the people in the reserved seats. At the sides, where we sat, were the mechanics and the like humble folk. The hall filled rapidly. The aisles were blocked with chairs, until the word came that there were no more chairs in the building. The two firemen in their mediæval-looking uniforms only made one wonder what would happen if a fire should break out. The galleries, given up to the peasants, had long been filled with rows of weather-beaten faces, bright now with anticipation, and a certain pride too; for this man who had so bravely and successfully defied Pope and noble was *their* Luther, as much a son of poverty and toil as they.

Among the late-comers was a picturesque figure, who passed just in front of us. Entering the hall where every one else did, he walked with dignity to the steps leading from the auditorium to the stage, and, mounting them, turned to address the audience. He was dressed in a gorgeous herald's costume of the sixteenth century, and in blank verse told us that Martin Luther was to be made to live again before us. While he was speaking, another sixteenth-century gentleman joined him. The herald greeted this senator, in his black velvet robes, with grave respect, and invited him to sit before the curtain and see the living pictures. So the herald and the senator seated themselves, one upon each side of the steps, while the orchestra began to play a choral. Every one rose to his feet, and, led by a choir of fifty boys, joined heartily in singing one of Luther's hymns, "All Praise to God Most High."

Then the curtain rose. There was no scenery, but there before us was Brother Martin in his monk's cell at Erfurt. The lawyer who played this part of Luther was strikingly like the Cranach portraits in feature, and he spoke the noble blank verse of the text with fine expression. The writing of the play is throughout of a high order, and the author adheres closely to words actually spoken or written by Luther, often introducing whole sentences with only the slight alterations necessary to make them conform to the meter of the verse.

This first scene is nothing but a soliloquy in which the monk gives expression to some of the doubts that are beginning to torment him, but it forms a necessary introduction to what is to follow. At the end of the scene the herald and the senator discuss the monk and his opinions. The warm admiration and enthusiasm of the herald, and the judicially critical attitude of the senator, are contrasted here and in the discussions following the other scenes; but at the end of the play the senator's reason has led him slowly to the same position of sympathy and approval held by the warmer-hearted herald. From this conversation we learned of the events which took Luther from his quiet Erfurt cloisters to the stir of busy little Wittenberg, and then the curtain rose again.

Throughout the play there was no scenery, but it was not such a loss as one might suppose, and it was easy enough to imagine the narrow streets of the university town from the crowds of students, with grave, thin Dr. Melancthon, in his scholar's cap and gown, moving among them. They are busily discussing the last important matter that has come to their ears—a fortunate two or three of their number have secured a wonderful indulgence from a certain monk, Tetzel, and, no matter how they may sin, their forgiveness is assured. But Dr. Luther suddenly appears among them. He, too, has heard of these indulgences, and issues indignantly from his cloister. With the utmost love and tenderness, and yet with a burning wrath against the author of the wrong, he tries to convince the students of their error, and then, drawing a written roll from the folds of his Augustinian habit, he tells them of the defiant remonstrance it contains, and that he will nail it to the very doors of the church itself. As he moves impetuously forward, the students surging about him trying to dissuade him from his mad purpose, the curtain falls again.

From now on the play deepens and grows more intense as it bears us through the inward tragedy and outward drama of Luther's life. The scenes that follow are: Luther's Farewell to Staupitz; Luther Burning the Papal Bull before the Elster Gate at Wittenberg; Luther in the Johanniter House in Worms; Luther on the Wartburg Translating the Bible; Luther and the Image-Breakers; and at last, the storm at an end, Luther in the Midst of his Family.

The connection between the scenes was given throughout by the conversations between the herald and the senator, and at the end of each scene the boy choir sang a Luther hymn reflecting the impression made by that scene. After the scene in the Reichstag in Worms the whole audience rose again and sang "Ein' feste Burg" as only a deeply moved German company can sing it. At the end of the play every one joined in singing a hymn of praise, of course one of Luther's.

In this play at Grimma many of the same elements were present which have made the Passion Play at Oberammergau what it is. There was the same solemnity and devotion of audience, the same dignity and seriousness of actor. There was no applause, and much intensity of feeling was manifest. At the end the people dispersed quietly. It would have been easy to have made a failure of it; a little less earnestness in the actors would have made itself fatally felt; but as it was, their simplicity and sincerity kept them from exaggerated action on the one hand, and lack of feeling and expression on the other. They were evidently supported by the sympathy of the whole body of townspeople. As the programme stated, the play was "acted by one hundred and twenty citizens of Grimma." Of the twenty leading parts, ten were filled by teachers from Grimma's four large schools, while the others were acted by lawyers and business men. It was interesting to know that one of these last is a direct descendant of Luther, through the mother's line. The only woman's part in the whole play was that of Frau Katherine—Luther's beloved "Käthe"—and she appeared only in the last scene, when she and the children sang a vesper hymn after the evening meal, Dr. Luther accompanying them on his lute.

All the way through the quaint moonlit streets we were busy with the new thoughts suggested by this object-lesson. It is a good thing for hearts to be knit closer together in the great bonds of love and pride of country, enthusiasm for true nobility and veneration for great men. Little Grimma, all agog over the Luther Festival Play, cannot help being uplifted in her interests by these days of familiarity with a great heart and a fearless conscience. We ought to strive to make the great deeds of the past more alive in the minds of the people; we do not realize such things enough. We ought to teach the youth again and again that most important lesson, that true greatness and true bravery can spring only from a strong and noble character, and that such strength and nobility are to be won through wrestling, often through suffering, always

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through honest living. Every such lesson would be a step forward toward a higher plane of living: is not this Festival Play a suggestion of one of the ways in which it may be taught?

Martin Luther is one of the world's great ones, and Germany is fortunate in that he is, as well, her son, and so she can combine enthusiasm for the Fatherland with enthusiasm for a world's reformer; but the history of our own land has many a grand and heroic page which might be studied oftener than is now the case. Germany loses no opportunity of teaching her children the lessons of patriotism: are we doing it often enough?

The Sage

A Treasure Brought to Light

[Attention has recently been directed anew to the Life of the Sage and Moralist who illumined the annals of England during the last century, written by an admiring worshiper of whom Macaulay says: "He is the first of biographers; he has no second: Eclipse is first, and the rest nowhere." It has often been surmised that some unpublished chapters of this immortal work had perchance survived; but it is only now that we are able to state that the proprietors of The Outlook, by the exercise of almost superhuman perseverance and enterprise, and at an expenditure which would have beggared any ordinary treasury, have been enabled to lay hold upon a few (possibly somewhat disconnected) fragments, one of which, after careful redaction and annotation, we have the great honor of laying before our readers.]

Dec. 23.—This evening, at the Club, the Sage seemed in more than usually good humor; and I was encouraged to try an experiment (which is not always safe), and to dissent from, or at least to suggest a query in reference to, one of his previous utterances. I said to him, with not a little hesitation and fear, "Did you not, sir, express yourself somewhat strongly in saying that the man who will make a pun will pick a pocket?"

"Sir," he replied, with his wonted sturdiness, "if my affirmation were in any aspect open to criticism, its fault lies in defectiveness and inadequacy. I might have gone much further, and have asserted, without fear of contradiction, that he who would make a pun would commit all the crimes known to the criminal calendar, were he not restrained by the paucity and the Lilliputian diminutiveness of his intellectual and moral endowment, which prevents him from conceiving anything, even a crime, on other than a contracted scale. A man who would make a pun would be contemptible even in his criminalities and his vitiosities."

A pause ensued. I think it possible that some of the members were harboring, like myself, the opinion, which no one dared to express, that the Sage was governed largely in his judgments by his own personal predilections, and that he thought slightly of paronomasia because he himself had no particular aptitude for the use of that figure of rhetoric. Presently (after putting an unusually large lump of butter into his chocolate) he resumed the conversation (if I may call it a conversation which is conducted by one): "Sir, take for example the puns which are so often made upon names. It inflames me almost to the point of mania, even I lose something of my wonted patience and politeness, I am disposed to speak with a degree of severity that is scarcely compatible with the spirit and precepts of our Holy Religion and with the lessons taught by our Revered Church" (at the mention of religion and of the Church the Sage slightly inclined his head), "when I hear people making foolish little jokes about a man named Long, or Short, or Low, or White, or Brown, or Green, or Bliss, or Pepper, or perhaps about that worthy Divine and Ornament of the Sacred Desk, Dr. Shebbeare. If a man happens to be named Lodge, every one who speaks or writes to or of him seems impelled by an irresistible infatuation to introduce the line:

O for a lodge in some vast wilderness![1]

And the persons who indulge themselves in these conceits always achieve them with an air of self-complacency, and seem by their mien to express their conviction that their verbal infelicity (I might rather say imbecility, did I not make it a point always to be temperate in my language, and to keep far within the bounds of moderation) is strictly original with themselves, and that its like could never before have occurred to any human being. If any of those frugally endowed humorists were to commit a crime, or, rather, what would be a crime in any one else, I think he would be entitled to a qualified acquittal at the bar of his country, on the ground that he was not morally or mentally compos; but regard for the welfare of the community would surely demand that he be restrained of his liberty on the ground that he is a nuisance.

"While the puns to which I have referred move pity by their inanity, there is another class which are truly criminal in their enormity. I refer to jocosities which are based upon some flippant and irreverent use of Scripture. The human mind retains what is worthless and bad with vastly more readiness than what is worthy and good, and is often occupied by thoughts which are profitless and vain and degrading, to the exclusion of those that are worth entertaining. You, sir" (turning to me, with a smile of approval which was very dear to me), "never said anything better than when you said, in reference to yourself, 'My mind is often occupied with very foolish thoughts, which shut out the better, like a parcel of country bumpkins who are drinking cheap, muddy ale in the tap-room, at little profit to the landlord, and thus are keeping out a company of gentlemen who would be drinking champagne and Tokay, greatly to the benefit of the host.'"

Here he smiled and rolled around in his chair, and added pleasantly:

"You observe it is *you* that say this of yourself. I neither affirm nor deny; only I would not let anybody but you say it."

It was rare that the Sage bestowed commendation upon any one of his intimates, and I was proportionately exhilarated.

"These unseemly jests upon Scripture rob it of sanctity, and prevent the mind from thereafter dwelling with proper reverence upon the passage that has been thus degraded. Many a person finds himself unable to think with satisfaction of various portions of the Bible because, at some time, a fellow-being (whom I cannot stigmatize otherwise than as a wretch) has made them the subject of degrading associations.

"There is another description of puns" (here the Doctor looked very hard at one member of the Club, who, though by no means given to bashfulness, hung his head for a moment) "which merit the severest condemnation. I mean those which, under the guise of a pun, being in some vile, equivocal suggestion. I am not sure but that direct and unveiled indecency is less objectionable and offensive. I remember Sir Robert Walpole said that he always, at his table, introduced such conversation as would interest and please all his guests; so he always talked lewd when he had company; but this was not half as vile as puns and plays on words which half hide, half veil the degrading intent. The rank and steaming stench which comes up from the dunghill is less perilous than the soft and faint and half-fragrant miasma which is wafted to us from the decay of tropical vegetation."

I suspect that not a few members were convicted in their own consciences, and did not venture to reply; and, as the evening was already well advanced, presently the Club broke up for the night.

[1] The introduction of this line naturally perplexes the historian and the critic. The Sage, it will be remembered, deceased in 1784; "The Task" was not published until 1785. Can it be that the Sage and Moralist gained surreptitiously access to the MS.? or must we suppose that this passage is inserted by a later hand? Must we presume the existence of a deutero-Sage, as it were, and adopt the view that this expression of wisdom is to be attributed, not to this Sage, but to another Sage of exactly the same name?—*Redacteur.*

Thy Friend

Thy friend will come to thee unsought;
With nothing can his love be bought;
His soul thine own will know at sight;
With him thy heart can speak outright.
Greet him nobly; love him well;
Show him where your best thoughts dwell;
Trust him greatly and for aye:
A true friend comes but once your way.

—*Indianapolis Journal.*

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The Spectator

It was the pride of Anthony Trollope that his long service in the British post-office had resulted in securing a mail-delivery to every house in Great Britain every day. We take to English things very naturally in this country, and it has been thought that, in the more thickly settled sections, it would be a good thing to adopt this system in the United States. The Spectator believes that in some places the system has been tried, but he does not know whether it was found satisfactory or not. From his observation in his own neighborhood, he is sure that a house-to-house delivery in the country would save a lot of time; but he is afraid that a many persons would hate to give up the daily journey to the post-office in the village. The village post-office is the place of exchange of both intelligence and local gossip; and a sensational reporter of a flash city newspaper would have to do all he knew to eclipse these gossips in exaggeration of details and inaccuracy of statement. A little hint of a fact about any one at all well known in the neighborhood will spread in an hour or two to the furthest limits of a township, and in an incredibly short time the hint will have been elaborated into a complete and circumstantial narrative. But there are many even now in every neighborhood who take advantage of a private delivery. The Spectator knows of an old gentleman who has passed his eightieth year, and who, during forty years, has not for a day missed taking from the post-office the letters for a route that extends between his own house and the post-office. Winter and summer, in storms and in heat, the old gentleman with springy step covers the mile of distance, and in his delivery of letters and papers is as regular as the ticking of a clock. Nor does he carry gossip; he takes with him kindly greetings, he will venture a remark upon the weather or the crops, but gossip he will not have. In the neighborhood, and especially along this mail route that he has made his own, he is generally spoken of as very eccentric, and possessed of even more sense than his appearance and strange hatred of tittle-tattle warrant one in believing.

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Thankless is the task of the advice-giver, for ingratitude is his portion. This pessimistic notion formed itself in the Spectator's mind this morning after an interview with a lady who has a summer place in his neighborhood in the country. The Spectator, like most other men who dabble in horticulture only for amusement, sometimes flatters himself that he knows a thing or two about coaxing things to grow. Among other little conceits, the Spectator has cherished the idea that he knew how to make a lawn; and so, when the old lady from whom he has just parted built a house in his neighborhood, he told her, as best he knew, how she could secure a good turf without going to the expense of laying sod. He gave this advice last spring, and recommended that oats be sowed with the grass-seed, so that the quickly growing grain would shade the tender grass and protect the roots from the sun. The lawn, it appears, was not satisfactory last autumn, so the old lady had it dug up and re-seeded. She had so much confidence in the Spectator's advice that she insisted, though told by the gardener that it was not necessary, that grain should be again put in with the grass-seed. This time rye was put in, and in the spring it came up in vigorous abundance. The lady was kept away from the country till near the end of May. When she arrived, her house was surrounded by a field of rye four feet high. It grew as though struggling for the prize at the agricultural fair. When it was cut off, there was no grass to speak off—only heavy stubble in every direction. The lady sent for the Spectator, not to ask him for advice in the present condition of her lawn, but to give him a piece of her mind. And the Spectator got it; he has it yet. It was useless for him to explain that he had recommended grain only in the spring; it was a waste of words for him to tell why he had advised it. She had made up her mind that the Spectator's advice had been maliciously given so that her lawn might be the opposite of beautiful, and so she belabored him with might and main, saying things so rude that the Spectator trembles even to recall them. At last he escaped, and as he walked home he thought of the foolish people who often complain that their advice is not taken. Surely the Spectator never was in such trouble before on account of any of his disregarded advice. And now, so anxious does he feel that no one shall ever again take his advice—even half-way, as the old lady did with the rye in the fall instead of oats in the spring—that he has made a compact with himself never to say "I told you so" to any of his friends whose enterprises have gone wrong, or, indeed, under somewhat similar circumstances when he has not been consulted, to say, "I could have told you as much."

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The writers and illustrators of the comic papers live in town, and they naturally see the humors of country life and country people as outsiders. Farmer Hayseed, with his simple manners and clumsy clothes, is kept as a kind of lay figure, into which fun of various kinds is injected whenever occasion requires. The surprise of the simple countryman at city sights is a stock theme for endless variations. Doubtless the rustics do stare at the strange things they see in town, but their stares should not unduly amuse, or in the least offend, those to whom such sights are common. The countryman, if he look with a little bewilderment, usually pays the tribute of admiration, and this should satisfy the city folks, even though as individuals they have precious little to do with creating and maintaining the wonder-compelling spectacles. But certainly Farmer Hayseed, his good wife and honest children, when they go to town "the city sights for to see," conduct themselves with as much seemliness as the average city family when in the country. These city folks, when the countryside is new to them, appear to find everything that comes under their observation as immensely diverting—something odd to be laughed at, as though it were filled with comic suggestions. Nor do they confine their expressions of amusement to inanimate things; they look at the country people with the same smile of condescending mirth. The dress of the men and the women diverts them; their occupations, which are not in the least understood, are funny; their speech is ludicrous; their very simplicity is scoffed at as though it were something to be reprehended. The Spectator notices these things every spring when he moves his home to the country, and he has long felt like saying to his brethren of the town that the mere living in town confers no virtue that entitles city folks to look down on the people in the country, or to put on airs of any kind. If a farmer tried to dress like a bank president, then his appearance would be indeed ludicrous. But in his cowhide boots, his coarse cotton trousers, his wide straw hat, he is clad as he should be, and in fit apparel to do the most useful work known to man. City ways and country ways are each as they should be in their own environment.

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The sentiments of one generation in the United States, however close those sentiments may be to the National life, hardly survive the lifetime of the period in which they found their most enthusiastic expression. The Fourth of July and Washington's Birthday have both long since lost their popular significance, and now they are, as a general thing, merely holidays when people try to enjoy themselves. And the newest National holiday, Decoration Day, seems destined to be held very soon in the same regard—that is, merely as a day free from work. Across from where the Spectator sits is the village school, and on Decoration Day he was surprised to see the children assemble as usual. Then he thought that perhaps the teacher was to take the children in a body to the cemetery where lie the bodies of many soldiers who died in the war for the Union. But no, it was only a regular school-day. The teacher, who is under contract to hold school a certain number of days during the year, chose to disregard the holiday so that he could close the school one day earlier in June. There was no one who cared to say him nay, and so one of the best holidays of the year was disregarded and the children of the coming generation taught that Decoration Day was only a meaningless holiday. We forget readily enough those things that we ought to remember, without being assisted in the operation by the schoolmasters.

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The Home

One More Criticism

An Englishman made the following comment on American women recently:

"I am aware that the idea of American men being more truly religious than are the women would arouse a storm of protest. But visit any church in New York, Philadelphia, Baltimore, or Boston, and observe who are the most devout. I say it is the men. The women give one the impression by their attitude and manner that they are merely there to satisfy the requirements of conventionality, and to inspect the millinery around them, and to be inspected. Ask the clergy, too, both Roman Catholic and Protestant, and, unless I am very much mistaken, they will tell you the same thing—namely, that the women are inferior in point of quiet faith and true religion to the men. Religion rests mainly on faith, and the American women are too hard-headed, too matter-of-fact, to accord that unquestioning and touching sort of belief."

Women ought to be able to know themselves. It is not the fault of the critics, at home or abroad, if they do not. Every defect of mind and body is held up to daylight and commented upon. There is an old and helpful adage: "By others' faults correct your own." This, when thoroughly practiced, results in regeneration. How much more helpful it is when the mirror is so held that we see our own faults and eliminate them!

Women have clung hopefully to the thought that at least their tendency was to spiritual-mindedness, but this later critic has discovered that they are men's inferiors, and that not even a church service can drive out the thought of clothes. Our critic will be disappointed that his comment does not raise the storm of protest which he predicted. The reason is, doubtless, that women, on the whole, do not believe that there is such a marked difference in the attitude of men and women toward the spiritual things; that the love of God and of men is not a question of sex, but of individuals; that no man is qualified to decide on externals the attitude of the soul.

Bryn Mawr[1]

By Kate H. Claghorn

This generation has, in large measure, ceased to trouble itself as to whether woman can or can not receive into her mind and hold there comfortably the stores of knowledge that her brother man can take in and stow away with such facility. The earlier woman's colleges settled that question so definitely in the affirmative that the skeptic of the present day is driven to object as follows: "We always knew that woman could absorb, and perhaps assimilate; but can she originate? She may be a good follower, but can she ever be a leader?"

To give some answer to this skeptic, and to others like him—or her, for the doubters are not all of one sex—is perhaps the leading purpose of the college that forms the subject of this sketch, and, in furtherance of this purpose, attempts to provide the opportunities, the surroundings, the atmosphere, that shall make possible the production of original work on the part of women.

The encouragement of research is itself a comparatively new thing in any of our educational institutions. Our colleges were originally founded with the purpose of imparting to young men the store of knowledge handed down by past generations: the body of Greek and Latin classics, the better-known and more easily demonstrable branches of mathematics, an established system of theology, a fixed code of law, and the generally accepted rules of medical practice. Little by little, with the progress of science in the last half-century, the idea grew that knowledge was not the fixed quantity it had hitherto been considered; our students began to flock to the German universities, which early took the lead in original research, returning later to their own country with a broadened view of the infinite and still almost untouched possibilities of discovery, of new light and life in every department of knowledge.

To establish in this country a center of stimulation corresponding to the German universities, and to encourage the prosecution of original researches here, the Johns Hopkins University was founded, about the year 1880. The effect of this foundation, and the idea it embodied, was to set up great activity in graduate work in all parts of the country. While the technical schools of law and medicine had filled the position of graduate schools, yet the undergraduate idea—*i. e.*, acquisition rather than origination—largely characterized them. In the new movement origination, discovery, was the leading principle. As the undergraduate ideal had pervaded the graduate school of the past, in contrast, the graduate ideal influenced the undergraduate department of the new university. In it the work was so arranged that, while the student was given the advantages of the old system, by a required set of studies necessary to give the broad general knowledge that characterizes the man of culture, he was further given the opportunity for that detailed and intimate acquaintance with special classes of facts or phenomena which must necessarily precede any creative dealing with them.

In 1885 Bryn Mawr College was opened, an institution planned after the model of the Johns Hopkins University and administered under the same influences—largely by the same hands, for several members of the Johns Hopkins Board of Trustees sit upon the Bryn Mawr Board, and the daughter of one of them is Dean of the College.

The methods employed in the College whereby the university ideal is fostered are, in brief, about as follows:

The Johns Hopkins group-system, a plan whereby the undergraduate student can combine general culture and special research, is the plan on which courses of study in the undergraduate department of Bryn Mawr are arranged. Each candidate for the degree of B.A. must take certain required studies, a "group," and one or more "free electives." The required studies are: English, five hours per week for two years; Science, or Science and History, five hours a week for two years; Philosophy (which includes Logic, Psychology, and the History of Philosophy), five hours weekly for one year. A "group" consists of two related courses of study, each occupying five hours a week for two years and called a major course, the first year of each course being called the minor and the second the major year of that course. As free elective the student may choose any course or courses of study she likes, to occupy the equivalent of five hours weekly for a year and a half. Groups may be formed as follows: Any language with any language; Mathematics with Physics; Mathematics with Greek or Latin; any science with any science; History with Political Science.

Besides the encouragement to the spirit of original research given by a course allowing detailed acquaintance with the set of facts in which the student is most interested, a further stimulus is added in the character of the instructors selected. They are men and women chosen rather for their success in original investigation and familiarity with methods of research than for fine and polished presentation of already known and established truth—though this latter faculty is conspicuously present in many of the instructors now or formerly at Bryn Mawr. Almost without exception the professors and instructors are Doctors of Philosophy, and many are from German universities. Among past professors and instructors may be counted Professor Woodrow Wilson, now of Princeton College, whose brilliant work in political science has won him a European reputation; Professor Edmund B. Wilson, now of Columbia College, one of the foremost biologists in the country; Professor Paul Shorey, now of the University of Chicago, the distinguished Platonist; Dr. Jacques Loeb, also of Chicago University, and Dr. Frederick S. Lee, now of Columbia College, both original workers in physiology. Among present members of the Faculty are:

[1] This paper is the first of a series of articles on Women's Colleges in the United States.

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Professor Franklin H. Giddings, the well-known sociologist and political economist, also connected with Columbia College; Dr. Charlotte Angus Scott, Professor of Mathematics, graduate in honors (eighth wrangler, I believe), Girton College, Cambridge; Mr. James Harkness, joint author with Professor Morley, of Haverford, of a work on the Theory of Functions, published by Macmillan; Dr. Herbert Weir Smyth, author of the standard work on Ionic dialects and Secretary and Treasurer of the American Philological Association; Dr. Hermann Collitz, a comparative philologist of European reputation; Dr. E. W. Hopkins, an original worker in Sanskrit and Zend; Dr. Charles M. Andrews, author of "The English Manor;" and Professor William Cranston Lawton, the well-known writer on Greek literature.

After such a course and such influences, at graduation the student feels no sense of completion, but rather of beginning—of having stepped just outside a door that opens upon vast possibilities. The consequence is that many of the undergraduates return as a matter of course for graduate work. Of the members of my class ('92), about half returned to college, in some capacity or other, the year after graduation.

The graduate department not only draws Bryn Mawr graduates back to their Alma Mater, but has become a center of attraction for graduates of other colleges. Last year there were between thirty and forty graduate students enrolled. The system of fellowships is intended as a still further stimulus to advanced study. In the earlier years of the College, six fellowships were awarded annually. One, a European fellowship, worth five hundred dollars, was awarded for purposes of study abroad to a member of the graduating class, selected without application by the student, by vote of the Faculty. Five resident fellowships in the following departments, Greek, English, Mathematics, History, and Biology, were also awarded annually. I quote from the programme in regard to them: "They entitle the holder to free tuition, a furnished room in the College buildings, and the sum of three hundred and fifty dollars yearly. They are open to graduates of Bryn Mawr College, or of any other college of good standing. . . . Generally speaking, the fellowships will be given to the candidate that has studied longest, or whose work affords the best promise of future success."

Last year three resident fellowships were added to those above mentioned; namely, in German, in Romance languages, and in Chemistry. This year, through the generosity of Miss Mary Garrett, of Baltimore, another foreign fellowship has been added, besides some graduate scholarships worth two hundred dollars each.

It remains now to add just what original work has been done to justify all this preparation for it. The list is not long, as yet, but we must remember that such things are matters of slow growth, and the first graduating class left Bryn Mawr in June, 1889, not yet five years ago. Miss Emily James Smith, B.M., '89, has published, through Harper & Brothers, a volume of translations from "Lucian" (with introductory essay, the volume meeting with approval from the best critics). Essays from the same hand have appeared in the "Atlantic Monthly." Miss Emily Greene Bulch, B.M., '89, has published as an American Economic Association monograph, "Systems of Poor-Relief in France." Miss Eleanor Lord, Fellow in History, B.M., '89–90, and now Professor of History in Smith College, has published in the "Annals of the Academy of Political and Social Sciences" a study of "Arbitration." Miss Lucy M. Salmon, Fellow in History, '87–88, has done some well-known work in social science, which has appeared in various periodicals. Miss Marguerite Sweet, Fellow in English, '91–92, wrote a history and theory of formation of the weak verbs in the Teutonic languages, which was presented before the American Philological Association at its annual meeting in 1892.

Whether the graduates and graduate students of Bryn Mawr have as yet produced much or little, so much at least has been accomplished: they have learned what original research means; that not all possible knowledge has been collected within the covers of any set of books; above all, that they themselves have not, by absorbing any set of books, exhausted the sum of knowledge.

They are thus the better prepared to meet the concrete, living world, the great reality of which the painfully and slowly gathered learning of the past expresses but a few partial phases; which defies our puny efforts to reduce it in its totality to plan, limit, and measure, yet which ever allures to new attempts that will some day lead to a knowledge that shall eclipse the knowledge of the past as the stars are eclipsed by the noonday sun.

How to Can and Preserve Fruit

By Florence May Ferguson

Before preparing fruit for canning, the glass jars, new and old, should be thoroughly washed and partly filled with warm water, sealed, and turned upside down on the table, to determine that they do not leak. Fruit often spoils because care is not taken in selecting perfect jars and rubbers. To prevent cracking, the jars should be thoroughly heated before pouring in the boiling fruit; this can be accomplished by having all the jars to be filled standing in a pan of hot water, and, just before using each jar, filling it with very hot water for a few seconds. Pour out the water and stand the jar on a plate to fill. The fruit should always be boiling hot when canned; if it should cool before poured in the cans, it must be placed on the stove and reheated before proceeding. In canning all kinds of fruit, overflow the jars before sealing.

STRAWBERRIES

Canned.—Hull, weigh, and wash. Allow half a pound of granulated sugar to one pound of strawberries. Use no water; enough adheres to the berries to keep the sugar from burning. Put the sugar and strawberries into the kettle in alternate layers, and gradually heat through on back part of stove. Bring forward and boil five minutes. Have the jars thoroughly heated, fill to overflowing, and seal as quickly as possible.

Preserved.—Allow one pound of granulated sugar to one pound of strawberries. Place together in a kettle on back part of stove until the sugar is dissolved into syrup; then bring forward and boil slowly until syrup thickens when cooled; test it, after cooking about forty or fifty minutes, by cooling a little in a cup. Put into heated jars, but do not seal until the preserve is cold.

PINEAPPLES

Canned.—Slice, peel, and cut into small pieces. Allow three-quarters of a pound of granulated sugar and one pint of water to two pounds of pineapple. Boil together about ten minutes, put into heated jars, fill to overflowing, and seal as quickly as possible. Pineapples weighing about four pounds make about two pounds of fruit when peeled.

CHERRIES

Canned.—Allow three-quarters of a pound of granulated sugar and half a pint of water to two pounds of cherries. Gradually heat together, and boil slowly for ten minutes. Have the jars thoroughly heated, fill to overflowing, and seal as quickly as possible.

Preserved.—Allow one pound of granulated sugar to one pound of cherries. Place together in a kettle on back part of stove, until the sugar is dissolved into syrup; then bring forward and boil slowly until syrup thickens when cooled. Test it, after cooking about forty or fifty minutes, by cooling a little in a cup. Put into heated jars, but do not seal until the preserve is cold. For preserving use tart cherries, pitted.

One Evil of School Life

The "Quarterly Review" says:

Our public-school and university system of training simply consists, from its conception to its end, in one continued series of competitions among those whom it is training for practical life, and the most successful competitor is supposed to be the most promising man of the future. But the triumphs thus obtained on the threshold of practical life are not infrequently purchased by a strain on the power of adolescent manhood, to be followed by a period of lassitude and indifference when the real work of the world begins.

A story is current that in early life one of the ablest and most

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vigorous of modern statesmen was reproached by a relation for his apparently incurable indolence, and he retorted: "I am storing energy."

There is no doubt that more men and more women bear the effects of overwork at this period than the world realizes. The end of life is the fullness of power; how worse than foolish it is, right at the threshold of life, to live, for four or five years, so as to use up the vitality and energy that would have carried one through for half a lifetime! Exhaustion is the legitimate fruit of a well-spent life, but is a disgrace to youth. It stands for misused time and lack of judgment, as well as for the unwisdom of parental and pedagogic standards.

The Vacation Fund

The generous donations of the past week to the Vacation Fund of The Outlook show that even with the financial pressure which affects all classes in our community—and none more than those who are classified as rich—the desire to lighten the burden and increase the happiness of those whose lives must be limited is not affected by the reduction of income. This Fund has always represented a certain percentage of self-sacrifice, but never as large as this year. The letters that come with the money show that invariably the regret is that the individual amounts are not more. Miss Dana's School, at Morristown, N. J., gives another yearly evidence of its desire to help the other girls. There was sent to Cherry Vale this week a gift from the pupils of Houghton Seminary, at Clinton, N. Y.—a portable swing. The continued interest of the school-girls in Cherry Vale, and in those who find under its roof health and rest, is one of the promises for the future that the classes will never drift apart again.

Previously acknowledged	$1,643 72
M. W. G., New York	5 00
J. H. M., Waterbury, Conn.	5 00
Mrs. L. B. M., Amboy, Ill.	2 00
G., Essex, Conn.	1 00
L. F. S., Shelbyville, Tenn.	3 00
A Chicago School-Girl	3 00
Quincy, Ill.	4 00
A Friend	5 00
A Working-Girl, Middletown, N. Y.	5 00
X., Hartford, Conn.	10 00
Missionary Society, Miss Dana's School, Morristown, N. J.	36 05
M. S. W., Hartford, Conn.	5 00
Miss M. S. P., Newark, N. J.	5 00
B. S. F., Norwich, N. Y.	5 00
Auntie Beck	3 00
Birthday	50 00
M. S. R.	2 00
G., Utica, N. Y.	2 00
A. E. D., Newington, Conn.	5 00
E. S. M., Chicago, Ill.	1 00
Junior Girls, St. Margaret's School, Waterbury, Conn.	5 25
B. B., Norwich, Conn.	1 00
Gertrude L., Portland, Ore.	5 00
In His Name	10 00
M. H. C., Brooklyn, N. Y.	2 00
A Subscriber	5 00
A Friend, East Orange, N. J.	5 00
Total	$1,834 02

Rule Above Mind

As an illustration of the methods that are in vogue in the New York School Board, especially in the line of economy, the following facts are significant: Sections of old New York which were formerly resident sections of the city have now been given over to business, the people who formerly lived there having gone up-town and out of town, so that the attendance at the schools located in this part of the city has been steadily falling off of recent years. There is a law that provides that when the average attendance of pupils falls below thirty-five the salary of each teacher may be cut down. Of course there is a necessity for some such law. If it were not so, disagreeable teachers could not be held in check; and every one knows, who has ever attended a public school, or been familiar with the children who attend public schools, that there are teachers whose injustice, arbitrariness, disagreeable personality, make them a very great trial to pupils, and that many parents, while their children are in the classes of these teachers, are compelled to try all sorts of coercion, even to bribing, to secure the attendance of the children. The only thing that holds such teachers in check is the loss of salary if the average attendance is not maintained. In the case of the teachers in the sections above mentioned the law works great injustice. They have been assigned to positions in these schools by the authorities; the depreciation in the attendance has been due to a cause entirely beyond the control of any one. Even then the number in attendance is about the number of pupils that one teacher ought to have, if she is to do any individual teaching. Instead of using these schools as experiment stations, where domestic training, manual training, and what might be called ungraded work could be done, the schools have simply been treated as all other schools are treated—forced to maintain the same routine, and the teachers are compelled to suffer in pocket because there are not enough children to keep the school up to the average of attendance demanded by the Board.

Less than eight blocks from one of these schools is a school where, for the entire past year, the children in the four lower primary grades have been allowed to attend the schools in half-day sessions only. Why not have transferred the older pupils from these overcrowded schools to the schools further down-town that are not crowded, and so double the classes in the primary grades of the overcrowded schools, if the law were such that the schools could not be differentiated from the other schools in the city? When one considers what an opportunity is lost in the management of these down-town schools, one cannot help but wish that the educated women of New York would turn their time, talents, and interests into a channel where they could accomplish positive results.

Sunday Afternoons with My Girls

"I Am Sorry"

By Heloise E. Hersey

A phrase often on one's lips is used so carelessly that it becomes empty, though it ought to represent a deep spiritual experience. It is the little phrase, "I am sorry." It serves as sufficient excuse to mother, teacher, or friend for obedience or neglect, and seems to many a girl to wipe out all stain from the leaf and make the spoiled day as good as new. But unless it answers to a real fact of conscience it gives no such absolution, and, indeed, its use makes the conscience lose its quick sensitiveness. Let us consider what "I am sorry" often means, and then what it should mean. First, we use it to express distress at being found out in a fault. We are uncomfortable when we have forgotten a promise or spoken an unkind word which has been traced back to us, and we utter our glib expression of penitence which is as false as any other lie. Again, we profess sorrow for an act when we regret only that we have by it grieved or offended a certain person. To sink in the esteem of a friend is humiliating. It is easy to mistake the twinge of wounded vanity for that wholesome ache of conscience which is the "growing pain" of character. Or, again, most contemptible of all, we may be "sorry" only that we must be punished, with no sort of regret for our moral loss in some selfish or cruel or deceitful word.

What ought we to mean by "I am sorry"? It should come only as the clear voice of a well-trained conscience, speaking as positively as the ear of the violinist speaks of the false note of his string. Morality is the good taste of the spirit, and a lapse from it should jar on every sense as a violent discord of color or sound jars on the artist. But it is not enough that the quick word should come from the conscience. It must be obeyed as well as heard, and the fruit of the sin must be instantly surrendered. The girl who has taken praise which did not belong to her must

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hasten to set herself right in the eyes of those whom she deceived. The girl who has given currency to a piece of cruel gossip must retrace her steps, and not only express her contrition to the victim, but remove so far as she may (alas that it can never be completely!) the wicked impression made by her word on the minds of others. Yet further, the real penitent—whether the sin be large or small—must accept willingly the natural penalty, without trying to supplant it by an artificial punishment which would be more easily borne. Men and women from the Dark Ages till now have always preferred to adjust their own punishments. It is easier to give a coin to a beggar, and hope thus to square accounts with the avenging Fates, than to take gladly the loss of respect or trust which would follow our making a clean breast of a fault to our friend. But by no such device can we divert the great laws of the moral world. Sooner or later we reap what we sow—not some crop of weeds easier to harvest than those we have planted. Penance is not health-giving. If we are to be strong morally, we must let legitimate punishment do its sharp and sanative work on mind and character.

Finally, true sorrow for a fault, giving up the fruits of the sin and bending to the penalty, will leave us better armed against the same temptation, instead of weaker to resist it. It is the fatal result of moral failure that it is progressive in its deadly effect. The social lie which reddens the cheek to-day is told without a tremor next week. The flippant laugh at a questionable bit of gossip ceases to be forced before the end of the first winter in society. The irritability which made the whole day unhappy with the ugly remembrance of it, becomes a matter of course if often indulged. But when "I am sorry' comes not only from the lips, but from conscience, mind, and heart, then penitence sets up a barrier against that particular sin, instead of leveling one. "To do so no more is the truest repentance," says George Eliot; we may well add that truest repentance *can* do the hateful act no more, but, working out its own blessed if painful work, leaves the heart strong for further conflict.

The Children

Only to keep them so!
  Soft, warm, and young;
The wee, feeble fingers,
  The babbling tongue;
Tears that we kiss away,
  Smiles that we win;
Careless of knowledge,
  As guiltless of sin.

Only to keep them so!
  Frank, true, and pure;
Of our full wisdom
  So lovingly sure;
Our frown all they shrink from,
  Our fiat their law;
Our store, whence all gladness
  They fearlessly draw.

Only to keep them so!
  Sweet hands that cling,
Sweet lips that laugh for us,
  Sweet tones that ring;
Curls that we train to wave,
  Feet that we guide,
Each fresh step a wonder,
  Each new word a pride.

Only to keep them so!
  Women and men
Are the tinies that circled us
  Lovingly then.
Gentle and good to us,
  Patient and strong,
Guarding our weaknesses,
  Bearing us long.

Tenderly mocking us,
  Old thoughts and ways
That scarcely keep measure
  With life's rapid days.
Good to us—waiting,
  Our sunset shows fair!—
But, only to have them so,
  Just as they were!

—*All the Year Round.*

Picked Up

The women of Denver have formed a Clothes Club, and will begin to wear a certain style of dress on the street.

The following rule is given for hanging a hammock: The head should be hung six and a quarter feet from the ground, and three and three-quarters at the foot. The rope at the head should be less than twelve inches long, the one at the foot four and one-half feet. This, it is said, will keep the head stationary.

A story is going the rounds of the papers that Paderewski became greatly interested in a small boy living in a seaport town where the musician was playing. The small boy was barefoot, and his new friend took him into town and bought him shoes. The next morning, in front of Paderewski's lodgings, all the barefoot children in the town were sitting, making prominent display of their bare feet.

The Mayor of Biddeford, Me., would not permit the circus performance on Decoration Day. There is cause of rejoicing that the spirit of the day is preserved. There is a spirit of gladness because of the country saved from disunion, but it should never be forgotten that the saving of the country caused the loss of most valuable lives. The day is one of the few that identifies itself entirely with the history of the country.

An article in the "Westminster Review" states that orchids can be cultivated with less care and less expense than almost any other indoor plant. The writer states that a well-chosen collection of orchids would bloom all the year, that the popular idea that orchids are expensive is an erroneous one, that they are not expensive in the beginning, and are very much more satisfactory than the plants which people usually cultivate as house-plants. He calls the orchids the immortals of the plant creation.

Whatever the cause, the new habit of dining clubs near centers of business is one of the wisest and healthiest movements of late years in New York. Naturally, these clubs have become centers of business; men of like interests have joined together, either in large clubs, supporting their own club-house, or in smaller clubs, renting rooms and restaurants, and the still smaller ones of groups of men having tables reserved for them in restaurants. This has practically put an end to the old habit of eating a sandwich at a lunch-counter, too often accompanied by beverages that may increase the energy for the next hour, but which usually rob the next six. Now men take a rational length of time to eat their lunch, and frequently save time, as it has become the habit to make the club, whatever its size, a meeting-place for the transaction of business.

In New York and Brooklyn the Health Boards have been struggling among the foreign population to vaccinate those who have not been vaccinated. In Russia and in parts of Austria and Poland, May is the month in which the annual vaccination of children is made. The people from these countries in the tenement regions have fought hard against vaccination, leaving the impression that they objected to vaccination; that they feared it—feared its effects. They realized that smallpox was about them, and yet all sorts of devices were tried to escape the doctors. Great was the surprise of the officials when, on May 1,

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these people began flocking to the Health Board with their children. Smallpox has died out, so that it hardly counts in the reports of weekly vital statistics; in May 500 women brought their babies for vaccination in one day, and 300 a day were vaccinated for several days. Habit, the custom of the foreign land, under which these mothers had grown up, controlled them. Neither fear of the law nor fear of infection from the disease moved them, but when the month came in which it was customary to perform this duty they calmly appeared, often traveling great distances, many of them walking and carrying the babies, to appear before the very men who filled them with anger and terror only the week before.

Jim's Balloon Ascension

By Sydney Dayre

"Aunt Jane!"

"Well?"

Jim's voice was jerky, pleading, and anxious; Aunt Jane's, quiet and unresponsive.

"There's a balloon ascension over to the Fair grounds to-morrow."

"I don't know that that concerns me—or you."

"It does me, Aunt Jane. I want to go. Can't I?"

"You have had your day at the Fair, James."

Jim hated to be called James, probably because the only one who had ever called him so, being Aunt Jane, always spoke it in a chilly tone.

"But, Aunt Jane," with an increase of anxiety, "if I'd known there was going to be an ascension I wouldn't 'a' went yesterday. I've never seen a balloon. I want to—awful bad. I'll—behave real good."

Jim's voice weakened a little on the last words; not that he did not mean an honest, stalwart promise, but that he knew his behavior on the day before had been open to criticism. He was not at all surprised that Aunt Jane agreed with him in this.

"James," in her coldest, quietest voice, "I suppose you remember something of what took place yesterday."

"I'm sorry—" began Jim, who, to tell the truth, had not felt any sorrow for his escapades until they now seemed in danger of erecting a wall between himself and further fun.

"It's no good to be sorry, but it is some good for me to know that you are kept out of mischief. You got into a fight with the boys from Holmes's School. You let some of the prize ducks out of their cage, and they were chased by the boys, and I had to pay for them. You"—Aunt Jane's tone showed that she was approaching the climax of Jim's sins—"rode on one of the race ponies."

"It wasn't in a race. It was just some of us trying the ponies. It went good, too, and they said I rode tiptop," Jim continued, consumed by his longing desire for just such a pony.

"What did you look like when you came home?"

"Well—I tore my clothes, I know. And—but this bump's going down, and my eye'll be all right by to-morrow. Aunt Jane, please let me! I'll behave well—honest and true I will."

"I think you have had enough of the Fair, and that settles it."

Jim knew it did. He walked out without another word, but with just the birth of another thought in his mind—a thought so wild that at first it arose only to be set aside.

He sped into the hay-loft and threw himself down in a paroxysm of anger and despair. The cool air blew in upon his hot cheeks, and the great elms, their yellowing leaves one by one beginning to loose their hold on the branches, whispered in the autumn breeze. The grass was still green, and everything about the prosperous, well-kept farm was pleasant to look upon.

But Jim hated it. From the time of the death of his parents, two years before, he had made his home with another branch of the family, in a house full of rollicking boys and girls, who received, perhaps, rather too little than too much training. Then circumstances had ordered that he should go to Aunt Jane's.

He had been received with kindness which was not intentionally cold. Miss Preston desired to do her duty by her orphan nephew. He was well provided with all that a boy belonging in a well-to-do family should have. But before he had been for a week in the big house on the big farm, Jim, if he had been that kind of a boy, would have cried his heart out with lonely homesickness.

Not being that kind of a boy, he took refuge in things about him, making friends with servants and animals, soon liking and being liked by all except Aunt Jane. She, cherishing a belief that boys were prone to ill-doing and must be held down, did her best to keep him repressed by her chill manner.

He grew fairly to hate the measured tone, sometimes indulging in a willful bit of mischief by way of finding relief in rousing Aunt Jane to a little show of anger.

As he now lay in the hay, his whole soul arose in a rebellion quite foreign to his naturally genial disposition. With a little management Jim could have developed a frank and generous good will which would have made him a most lovable inmate of any home.

"I won't stand it!" he cried to himself. "I hate Aunt Jane, and—she hates me. Yes, I know it. She always stops me in everything I want to do. I won't mind her. I'll—go to the Fair in spite of her!"

It was a daring thought, but the relish of it increased as he dwelt on it.

"Yes, I will! I'll go, and I'll stay all day. And I'll do everything I want to do. If she'd been good about it and let me go, I'd have been a good boy.

"What'll she say when I come home?"

The wild thought grew with the cherishing.

"I won't come back! I hate it here. I'd rather go and work for my living somewhere. I'll—ride a race-horse."

The idea was delightful in its utter recklessness. Doubly so because it would be shocking to Aunt Jane.

Early the next morning Jim stood in his room, firmly set in his new purpose.

The suit of clothes he had worn at the county fair lay on a chair, mended with the painstaking care which Aunt Jane brought to all that she did. If Jim could have remembered a single really tender word or look from his aunt, it may be supposed that his heart would have been touched by this evidence of her care for him. If even she had once in a while roundly scolded him, it would have been, Jim thought, refreshing; but that cold look and measured voice—ah!

"Ill wear my best suit—yes, I will! What's the difference? As I'm never coming back, she can't roll up her eyes and look shocked at me. And I don't care if I do spoil 'em, either!"

An hour later, at breakfast-time, Jim could not be found, nor did any reply come to the numerous calls of his name.

"I'm ready to guess I know where he's gone, though, ma'am," said the housekeeper. "I saw him go out the side gate an' round the back of the barn just after I got up. So I reckoned in my own mind he'd gone to the Fair. Possessed about that balloon he was, all yesterday. Just like boys, you know, ma'am," with a look which conveyed an appeal for mercy for the criminal.

But Aunt Jane set her lips together, thinking within herself that for a lady who had never done such a foolish thing as get married, it was really rather hard to be bothered by the boys of other people.

But as the hours wore on, Miss Jane's hardness relaxed a little. She was uneasy at the thought of the scatter-brained boy being at the Fair, with no one to look after him.

The quiet of the place seemed oppressive. She had learned, scarcely realizing to herself, to like the sound of the careless shout and rattling talk, not to speak of the bright eyes which were so like those of her brother who left home so long ago, as the result of a trifling quarrel, never to come back.

"I believe I'll drive over to the Fair grounds myself," she observed in the early afternoon. "I really wanted to

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get hold of a few of those premium Hubbard squash seeds. And this being the last day, I could likely get them."

Jim was having a glorious time at the Fair. He whipped a boy who was abusing a smaller boy, dashed in among a lot of horses to catch hold of one which was getting beyond the control of a woman who drove it, found a lost little girl and walked around with her for an hour in search of her friends, drank too much lemonade and ate too many peanuts, quarreled with some boys at a merry-go-round and got knocked off one of the wooden horses, rode a donkey in a race, and, after having been lavishly dined by the mamma of the found little girl, was fully ready to enjoy the balloon ascension.

The crowd was collecting around it, with the usual inside fringe of boys; the very inside fringe being composed of those happy boys who chanced to have no one looking after them. Prominent among these was, of course, Jim.

He balanced on the very edge of the hole in the ground in which was built a fire over which the balloon, in process of being filled with hot air, bobbed and swayed in a manner most exciting and aggravating to boys who could not get inside the more and more closely packed crowd. He conversed with the balloon man, offering to go up with him on that, or—remembering that he was now to look out for his own living—any other day.

"Think you'd like it, do you?" said the man.

"Yes, I know I should."

"But I go on the trapeze, till I get clear up. Then I climb into the basket."

"I'd do that," agreed Jim. "You let me try it."

"I guess you'd better wait a bit."

This was disappointing; but Jim, resolved to learn all the ins and outs of balloon travel, continued to mix himself with matters in a way which brought upon him more than one rating from those engaged in the inflation of the big toy.

"All ready?"

"Hurrah! hurrah!"

Cheers rang up from a thousand voices as at length the aeronaut threw off his outside clothing and appeared in a suit of gayly colored tights.

"Out of the way!" shouted a man, in a voice of dismay.

The shout was for Jim. As the trapeze ropes which had been lying slack straightened out with the loosening of the huge ball from the confining cords, Jim felt a rasping along his neck, caused by a swiftly moving rope. Then it tightened, and, with a gasp, he laid desperate hold of it above his head, as a half-noose cut cruelly into his neck.

Cries of alarm filled the air but just now ringing with cheers. A dozen arms were reached out in attempt to help, but the boy had in one instant been jerked out of reach above the heads of the crowd.

"Hold on! hold tight!"

Frantic shrieks followed him.

"Don't let go, or you'll be dashed to pieces!"

"Good fellow! Brave boy! Hold on!"

The aeronaut had just time to let go his hold on the trapeze, his quick eye at once perceiving that his weight on the rope would take away the last chance for the boy's life.

At that moment there fell upon Jim's ear a familiar voice, raised to a piercing cry.

"It's *my* boy! Mine!—mine! Let him down! Give him to me!"

And for one moment his terror-stricken glance fell upon Aunt Jane's face—not cold and forbidding, but strained in an agony of tender fear. With a scream of fright his eyes met hers in a frantic appeal for help—the help he knew she could not give.

The chorus of excited voices mingled in a hollow roar, then died into silence as Jim went up—up—still struggling with that cruel rope. At last he got it around one arm, then another, loosening that choking pressure about his throat. Another passing of the rope about his arms, each one attended with fearful effort. The blood rushed to his head. There was a blackness before his eyes and a roaring in his ears.

Another violent struggle for the life which seemed so sweet now that it might be going from him. He gained another twist on the rope, and could now draw a free breath.

A glance below turned him sick and giddy. As through a mist, he got a glimpse of the distant landscape. He was moving on and up, a helpless speck between heaven and earth.

Where was he going? When should he stop—and where? Would it be hours in which he must be held in this wise? Would darkness find him still drifting at the mercy of the wind?

Then another thought came. This was being his own master—starting out to have his own way! What a wild longing seized him to be back among the quiet farm scenes which he had sometimes found irksome! Even Aunt Jane's peculiarities could be borne. But how about that look caught from Aunt Jane's eyes? No coldness or indifference there, surely.

Along with a cry for help went a fervent resolution to make better use of his life if blessed opportunity should come.

"He's drifting over the lake."

"Then that'll be the last of him."

"No—not if he gets down before dark."

Excitement had run wild on the Fair ground. Women cried and fainted, and men turned white, as the boy was carried beyond reach of possible help. Throats were hoarse with shouting after him directions which could not be heard.

Aunt Jane, beside herself with excited alarm, was taken in kindly hands, and at length conveyed home against her vigorous protest.

"We'll bring you the news the first moment," she was assured. "We'll follow him up and keep constant watch."

Numbers of the country neighbors followed the slowly moving balloon, which at no time rose beyond easy observation. Boats were had in readiness as at length it hung over the lake.

"It's coming down!"

"What makes me feel so funny, when I ain't hurt a bit?"

Jim asked it when near the end of his quick ride home, sitting on the bottom of a light buggy, with his head on the seat. He was glad to lay it down again after a look around.

"No wonder you feel funny, my little chap," said his kindly caretaker. "No—you're not hurt, but it will take a few days of your aunt's nursing to get you back where you were."

And there she was—Aunt Jane rushing to meet him with a cry of thankfulness. As she clasped him in her arms, it might have occurred to both that they had found something which they had before been missing.

If Aunt Jane had, she never said so. But, in later years of his happy boyhood, Jim sometimes said to himself: "I had to go up in a balloon to find out—some things."

Full Time

A gentleman, according to the "Youth's Companion," gave the following description of his bicycle lessons:

"I am trying to learn to ride a bicycle," remarked an elderly bachelor, who walked somewhat stiffly, to a friend whom he encountered on the street. "I'm just going home from my lesson now. I've had more tumbles than usual this afternoon, and that's saying a good deal."

"How long are your lessons?" inquired the friend.

"Half an hour," responded the bicyclist, with a rueful countenance; "twenty-five minutes on the floor and five in the air is my usual proportion!"

Think twice before you speak, my son; and it will do no harm if you keep on thinking while you speak.—*Boston Transcript.*

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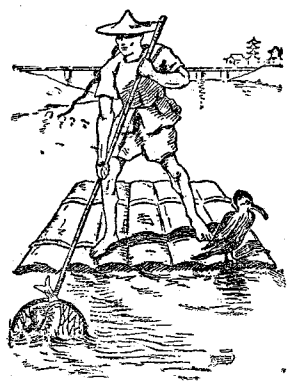
For the Little People

The Fishing Cormorant

By Helen M. North

"O-o-o-o-o!" calls the Japanese fisherman in the early morning, and, in response to his call, from their opened cages a little company of trained fishing cormorants come out to greet their master and follow him to the river-bank, where his day's work and theirs is to begin. If he is quite a prosperous fisherman, the Chinaman or Japan man may have a dozen birds and three or four men to help him, and very likely he brings home three or four hundred pounds of fish at night.



But not every cormorant knows how to fish in a way that will prove of service to his master. The little birds are taken when they are the merest bits of down, and placed in baskets warmly lined with wool, where they are fed on choice food—that is, it is choice to them, though chopped eels and bean curd would not please all palates.

After a month or so their training begins. All cormorants are extravagantly fond of fish, and are very greedy, so that it would seem impossible to train them to catch fish for anything but their own eating. But it is done in this way: First the little fowl is given only a very small supply of food, just enough so that he is hungry all the time. Then the trainer ties a string around the bird's neck, or else slips over it a leather or rubber ring, so that the fish when caught cannot be swallowed. Then, held by a long hempen string which the trainer keeps in his hand, the funny little fisher-bird is allowed to swim out into the water, where instinct and hunger teach him to dive for the first fish he sees. He may try to swallow the fish—of course, as he is yet untrained, he caught him for that purpose—but the trainer has other plans, and while the bird is trying to get his prize down past the ring on his throat, the trainer pulls him in to land, presses his hand against the throat, and, lo! *he* has the fish.

The bird soon learns that if he cheerfully gives up the fish which he catches, he is by and by rewarded with a plentiful repast and allowed to go home and rest. The Japanese have practiced this process of training for over a thousand years. I am told that the birds are never allowed to work more than three hours a day, and a large dealer in fish has a supply of birds that work in relays.

Both Chinese and Japanese use cormorants for fishing, but the methods are not just alike in the two countries, because the rivers of Japan are much swifter than those of China. The Japanese trainer shows very great skill in the way that he manages his birds. Each has its own number, and knows when it is called. In the long *ukai*-boat four men often go out together—two to manage the boat and two to care for the cormorants. One man takes in his hand twelve lines, to each of which a cormorant is attached, and he is so skillful and so alert that he manages them all without once getting the lines entangled or making the mistake of drawing the wrong bird in. The cormorant makes no mistake either. Suppose that he is No. 7 in the line. He knows that his turn to disgorge fish comes after his right-hand neighbor, and if he should be drawn to the boat out of turn, he would make his displeasure very evident.

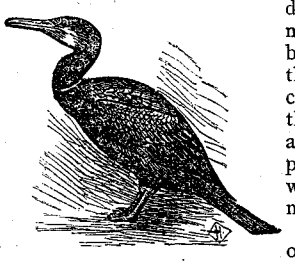
He is a queer-looking bird, this fishing cormorant, not unlike a great wild turkey in his shape and size, also something like a goose, and his wings spread out four or five feet. He has web feet and a strong bill as long as his head and hooked at the end—the best possible shape for fishing.

The Japanese use the cormorant for catching the *ayu*, a handsome, silvery fish about a foot long, with bright golden spots on each shoulder. It is a very delicate morsel, the *ayu*, and has ready sale in all the markets of Japan, whether fresh, boiled, or dried.

Usually the fisherman does not draw in his bird until he has caught five or six fish—and there is ample room for them all in the cormorant's great throat. Sometimes a bird gets hold of a fish that is too large for it to swallow, and there is a great fluttering and flopping in the water, and then another bird comes to help out the fisher. One takes the fish by the head and the other by the tail, and so they swim to shore like good birds and give up their prize to the master.

The Chinese fisherman has a way of getting his birds together in his boat, and when he gives the signal by striking his oar upon the water, all the birds fly overboard and dive for the first fish that they see. Or, if he has but a single bird, like the one in the picture, he may go out on a raft, and when the bird catches a fish, he paddles up and overtakes him. If the cormorant becomes indolent and prefers swimming around at his ease in the sunshine, he is punished by having his feet tied together, and is towed in to shore.

The prices for cormorants vary with their years and accomplishments. When they are under six weeks and have had no training, they are valued at a dollar or two; but a thoroughly trained bird, especially one with a large bill, brings as much as twenty dollars, and they are rarely useful for fishing after their fifth year.



The Japanese have a curious way of making a "scare-cord net," as they call it. Connected with an ordinary receiving-net woven in meshes about an inch wide is a hempen "scare-cord," from two hundred to two hundred and fifty feet long, having many short side branching lines of hemp to which cormorant feathers are fastened. While one man keeps the receiving-net open, four others scare the fish down the stream with the cord, and so drive them into the net.

Cormorant-fishing used to be one of the royal sports in England, and, in the time of Charles the First, the master of the cormorants was one of the officials of the King's household. The English cormorant was hooded and was carried like a falcon.

❀

In Sioux Land

When you borrow a dish, or a cooking-utensil, if you ever do such a thing, you are very careful to hand it back perfectly clean; but if you were out in the Sioux country and borrowed a cooking-utensil and sent it home perfectly clean, you would not be considered polite—you would be considered rude and mean. The polite thing in the Sioux country is to leave some of the food cooked in the vessel to stick to the bottom and sides; this belongs to the lender of the vessel, and is his pay for its use.

❀

Some Compositions

A small boy was compelled to write a composition on salt. This was the result:

"Salt is the stuff that makes things taste bad if you do not put it in them."

Here is another boy's composition:

"Breath is made of air. We breathe always with our lungs, and sometimes with our livers, except at night, when our breath keeps life going through our noses while we are asleep. If it wasn't for our breath, we should die whenever we slept. Boys that stay in a room all day should not breathe; they should wait till they get outdoors. For a lot of boys staying in a room make carbonicide; and carbonicide is more poisonous than mad dogs, though not just the same way. It does not bite; but that's no matter as long as it kills you."

❀

Two Tiny Friends

Mr. Robert Louis Stevenson, whose poems little children love, has been living in the Sandwich Islands. Mr. Stevenson used to lie on a couch sometimes and play a flageolet. After a time a little mouse appeared on the shelf above his head, apparently because he loved music. When he had appeared a number of times and found the music and the player both welcomed him, he came close enough to Mr. Stevenson to be petted. After a time he would come out on the shelf and scratch or whine to attract attention. At last he brought his wife, and both became Mr. Stevenson's friends because they loved music.

❀

A Little Fish Astray

A poor little trout found himself in a long, dark tunnel. He could not turn about; he must keep going with this stream on and on, but never coming into daylight. One morning there was a peculiar noise in a big organ in a city church, and when the organ-maker took the pipes out there was a little trout caught in a water-valve. The organ was blown by water-power, and the little trout had followed the water-main and pipes into the organ, and nearly destroyed the service by choking it.

You see, a very small thing—this trout was only eight inches long—can cause a good deal of trouble.

❀

She Wanted to Help

It was the tiny daughter of a clergyman of this city who was recently asked to accompany her mother on a walk.

"No," was her positively spoken answer, "I can't go."

"Why not?"

"I have to help papa."

"In what way?"

"He told me to sit here in this corner and keep quiet while he wrote his sermon, and I don't believe he is half through yet."—*Washington Star.*

❀

An Unfamiliar Article

Several urchins noticed hanging in the windows of a drug-store in this city numerous lung-protectors, and one said:

"What's them?"

Another said, in reply: "Well, you don't know much about how high-toned folks lives, does yer? High-toned folks has wipers when they eats, and kids has bibs. Them's bibs—fancy ones."—*Boston Journal.*

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Sunday Afternoon

A Protest[1]

By Lyman Abbott

I am to speak to you to-night respecting the recent action of the Presbyterian General Assembly in excluding from the office of a religious teacher in that Church the Rev. Henry Preserved Smith, for many years a Professor of Hebrew in Lane Theological Seminary. In speaking upon this case I shall confine myself to the history as it appears in the record. If, indeed, I were to go beyond that history, the events of which I am to speak would seem to you even worse than they will appear.

In 1891, January of that year, Dr. Briggs, having been transferred from one chair to another in Union Theological Seminary, delivered an address on the authority of the Scripture. This address gave rise at once to much comment and to excited discussion in the Presbyterian Church.

The Presbyterian General Assembly met in May following, and at that meeting it refused to ratify the transference of Dr. Briggs from one chair to the other. A little later charges were preferred against Dr. Briggs, and he was brought for trial, first before his own Presbytery, and then, on appeal, before the General Assembly, for teaching that the Bible is not without error. Other charges were preferred against him, but this is the only one with which we have to do this evening. Now, in March, 1891, before Dr. Briggs's address had been printed and given to the public, while as yet nothing was known of its contents except from the imperfect and partial newspaper reports, resolutions were introduced into the Cincinnati Presbytery practically condemnatory of Dr. Briggs, though not mentioning him by name.

At that meeting of the Presbytery the questions thus came up, Was Dr. Briggs orthodox? Were his views consistent with subscription to the Presbyterian General Assembly's Confession of Faith? Dr. Evans, one of the professors in the Lane Theological Seminary, and Dr. Henry Preserved Smith, another professor in Lane Theological Seminary, contended before the Presbytery that the views attributed to Dr. Briggs were not inconsistent with subscription to the Westminster General Confession of Faith. They were both of them thereupon asked by a Ministerial Association, to which, I believe, they both belonged, to present more fully their views on that question. They both complied with this request. Each read such a paper; and in Dr. Smith's paper he took the ground that the Bible as we have it is not without errors in details. Later he wrote two articles for the "Evangelist" in which he also contended that it was not a ground for charging a man with treachery and dishonor if, after having subscribed to the Confession of Faith, he modified his views in details and still remained in the pulpit of the Church. And the only charge against Dr. Smith, for which he has been excluded from preaching in Presbyterian pulpits and from teaching in Presbyterian seminaries, is that he presented that paper to his brethren and printed those two articles in the "Evangelist." It is not charged that he has ever, in any Presbyterian pulpit, taught that the Bible is not without error; it is not charged that he has ever, in any theological seminary, taught that the Bible is not without error. He is excluded from the pulpit of the Presbyterian Church, and from teaching in the Presbyterian Church, because, when the question was up for debate in the Presbyterian Church whether it was legitimate or not legitimate to teach that the Bible is not without error, and before the Church had come to any decision on the subject, he argued that the decision of the Church should be that it is legitimate to teach that there is error in the Bible. For debating the debated question he is turned out of the Church, *and absolutely for nothing else.* Not for teaching in the pulpit, nor for teaching in the professor's chair, that the Bible is not without any error; but for presenting to his brother ministers, and at their request, a paper maintaining that, when the question came for decision before them, they should not exclude from the ministry a man who taught that there are errors in the Bible.

There are, and have been for a long time, in the Church of Christ, two theories respecting inspiration. One may be called the verbal theory. It is the doctrine, as it has been stated by one of its defenders, that every line, every word, and every letter of the Bible is directly inspired by the Holy Ghost. The other is the doctrine that some men of old were inspired, lifted above the normal operation of their faculties, and under that inspiration wrote the collection of books which we call the Bible, but that this uplifting influence did not make them scientists, did not make them geographers, did not make them statisticians, did not make them, in one word, infallible. For the clearer statement of this issue I will read, first, a statement of the one theory and then of the other. The first I read is from Dr. A. A. Hodge, of Princeton:

> The historical faith of the Church has always been that all the affirmations of Scripture of all kinds, whether of spiritual doctrine or duty, or of physical or historical fact, or of psychological or philosophical principle, are without any error when the *ipsissima verba* of the original autographs are ascertained and interpreted in their natural and intended sense.

The other extract, a little longer, is from Mr. Gladstone, who, as you all know, is conservative in his theological and ecclesiastical views:

> No doubt there will be those who will resent any association between the idea of a divine revelation and the possibility of even the smallest intrusion of error in the vehicle. But ought they not to bear in mind that we are bound by the rule of reason to look for the same methods of procedure in this great matter of a special provision of divine knowledge for our needs, as in the other parts of the manifold dispensation under which Providence has placed us? Now, that method or principle is one of sufficiency, not perfection; of sufficiency for the attainment of practical ends, not of conformity to ideal standards. Bishop Butler, I think, would wisely tell us that we are not the judges, and that we are quite unfit to be the judges, of what may be the proper amount and the just condition of any of the aids to be afforded us in passing through the discipline of life. I will only remark that this default of ideal perfection, this use of a twilight instead of a noonday blaze, may be adapted to our weakness, and may be among the appointed means of exercising our faith. But what belongs to the present occasion is to point out that if probability and not demonstration marks the divine guidance of our paths in life as a whole, we are not entitled to require that when the Almighty, in his mercy, makes a special addition by revelation to what he has already given to us of knowledge in nature and in providence, that special gift should be unlike his other gifts, and should have all its lines and limits drawn out with mathematical precision.

Those are the two conceptions of inspiration: the one which I have read from Dr. Hodge; the other involved in what I have read from Mr. Gladstone. Under the recent decision of the Presbyterian General Assembly, Mr. Gladstone could not preach in a Presbyterian pulpit. But that is not all. For Dr. Henry Preserved Smith was not excluded from the pulpit for preaching what Mr. Gladstone here declares. When the question was presented to the Presbyterian General Assembly, May a man remain in the Presbyterian Church and hold either of these views?—may he remain and think, with Mr. Hodge, that every scientific, every physical, every material fact, the slightest date, was infallibly correct in the original autographs, which no man has ever seen?—and may he also remain in the Presbyterian Church if he thinks, with Mr. Gladstone, that God's gracious gift of the Bible is, like his other gifts, adapted to our needs and made sufficient for his purpose, but not infallible?—when, I say, that question was before the Presbyterian Church for the Presbyterian Church to decide, one of its members said to the Presbyterian Church, "I should decide to leave Mr. Gladstone in;" and for saying, "I should decide to leave Mr. Gladstone in," he is turned out. I hope I have made the issue clear. And it really seems to me that now I might stop. It really seems to me that the issue only needs to be clearly stated. But I am going on to tell you what I think about it.

I protest against this action for four reasons: First, the

[1] Sermon preached at Plymouth Church, Brooklyn, Sunday evening, June 3, 1894. Preached extemporaneously, reported by Henry Winans, and revised by the author.

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proceedings which resulted in this action are inconsistent with the fundamental principles of Anglo-Saxon jurisprudence; secondly, the action itself violates the essential American spirit; thirdly, it is subversive of the fundamental doctrine of Protestantism; and, fourthly, it contravenes the principles, teaching, and spirit of Jesus Christ.

In the first place, these proceedings violate the fundamental principles of Anglo-Saxon jurisprudence. When a man is to be tried for a crime in an Anglo-Saxon community, our first endeavor is to secure a tribunal that shall be free from prejudice. We seek to do this in two ways. We gather a jury who are either unfamiliar with the facts, and therefore necessarily will be dependent upon the testimony brought before them, or else who have such unprejudiced minds that they can pass judgment on the facts without prejudice to the accused; and, when a legal principle is to be determined, we secure certain experts, who are familiar with the principles of jurisprudence and free from personal prejudice—men of a judicial temper. The mere fact that a man has expressed beforehand a conviction on the subject that is to be brought for trial before him disqualifies him from acting in the case. In this case Dr. Henry Preserved Smith was brought for final trial before a mass-meeting, the majority of whose members were not familiar with either the Book of Discipline or with the results of Biblical criticism. But that is not all. He was brought before a packed mass-meeting. Men were sent up to this court for the very purpose of voting against the man whom they were to try. I said I would not travel outside the record; and in this statement I am not traveling outside the record.

Dr. Smith came, in the first place, before his own Presbytery; and by this Presbytery he was first judged. And before this court had convened, before the question had been presented, before he had been heard in his own defense, one of the judges wrote this:

> We of the majority believe that the views promulgated by Professor Smith are widely at variance with the standards of the Church. We believe the utterance of them to be a violation of his subscription to the standards of our Church. We believe that it is clearly contrary to the Constitution of the Church for any minister to preach or any professor to teach such doctrines.

Naturally, Dr. Smith objected to having his case passed on by judges who had already prejudged it; naturally, the ecclesiastical court—because it was an ecclesiastical court—overruled his objection. St. Paul asked, "Dare any of you saints go to trial before the unrighteous and not before the saints?" If he had lived in our time, he would have modified that question and said, "Dare any of you go to trial before the saints?"

I protest against this action, in the second place, because it is un-American in its spirit. We decide in America what we will do by majority of votes; and when the majority has decided, though it is only a majority of one, we acquiesce. But this principle that the majority are to determine what is to be done is inextricably interwoven with another principle—absolute right of free discussion. We in America stand for this: that every question shall be freely and fully debated before decision is made.

Now, it may be said that the question of what a Church shall teach is a question of action. It may be said, from the Presbyterian point of view, that the Church as a Church teaches something; the teaching is not merely that of Dr. Hall, or Dr. Briggs, or Dr. Brown; it is the concurrent and organic teaching of the whole Church, and therefore the Church has a right to decide what shall be taught, and a man must teach accordingly or leave the Church. But in this case Dr. Smith is not turned out of the Church for teaching what the Church had decided ought not to be taught. While the question was an open question, while it was a matter of public debate, while the Presbyterian General Assembly still had the question to decide, for discussing the question under debate he is turned out of the Church.

When the Civil War broke out, there was a question whether the Nation had a constitutional right to coerce the State, and some eminent men held that the Nation had no right to coerce. If, after that question had been debated in the United States Senate and decided by a majority vote in favor of coercion, the United States Senate had turned out of its body every man who had argued in favor of the doctrine of non-coercion, the United States Senate would have acted exactly as the Presbyterian General Assembly has done. It is to-day an open question in our State whether, under the Constitution of this State, we have a right to make such a reform bill as will exclude illiterate voters from the polls. Every man in the New York Legislature who contended for that authority might be turned out of the New York Legislature for so contending if the majority finally voted against him, if the New York Legislature should allow itself to be governed by the principles of the Presbyterian General Assembly. The Presbyterian General Assembly has, by its action, given public notice to every Presbyterian preacher in the land: "You can take no part in any public debate of any public question agitated in this Church except at the hazard of being turned out of the ministry if the majority goes against you." That is Presbyterianism—according to Saratoga.

I protest against this action, in the third place, because it is subversive of the fundamental doctrine of Protestantism. The resolutions in the Cincinnati Presbytery, which initiated the proceedings against Dr. Smith, contained the following sentence:

> We recognize the importance of full and free critical study of the Scriptures and kindred subjects, provided it be made in a reverential spirit, and *with the purpose of vindicating the true nature of the Scriptures as held by our Church.*

That is, it is declared that a Presbyterian may study the Scripture in case he studies it *for the purpose of maintaining that the Scripture vindicates the previous doctrine of the Church.* That is Romanism pure and simple. The fundamental issue between the Catholic Church and Luther was precisely this: Shall the Church be supreme, or the Bible? Luther said, "Every man has a right to read the Bible for himself; every man has a right to reach his own decision. I will," he said, "not be bound by the traditions of the Church and the interpretation of the doctors; I stand for a free and open Bible;" and the Church of Rome said, "No! You must accept the Bible as it is authoritatively interpreted by the traditions of the Church." And that is the doctrine of the Cincinnati Presbytery, and now of the General Assembly. It declares: "We stand for a reverent study of the Bible, provided it is for the purpose of maintaining the doctrine of the Scripture as it has already been declared by the Church." The Church is the supreme and final authority; not the Scripture. We may study the Bible, provided we will agree that our study shall lead us to the result which our fathers were led to! Imagine a medical school saying to its students, "You may take your microscope and study as much as you please, provided you will agree not to come to the conclusion that Pasteur is right in his theory of microbes." Imagine a professor of sociology saying, "You may study sociology as much as you please, provided you do not come to any conclusions different from those of Adam Smith in the 'Wealth of Nations.'" This is practically saying you may not study at all. To say to a man, "You may study provided you will agree beforehand what is to be the result of your study," is to say, "Do not study." The real issue presented by the expulsion of Dr. Smith from the Presbyterian Church is this: May a Presbyterian minister study the Bible? The fundamental principle of Protestantism, that the Bible is a free book, the fundamental principle of the Presbyterian General Assembly's Confession of Faith, that all traditions of the Church and all decrees of council are to be judged and measured by the Bible, are reversed; henceforth all the Bible is to be measured and determined by the traditions of the Church and the decrees of council. If the Presbyterian Church stands by the action of the Presbyterian General Assembly of Saratoga, it ceases to be a Protestant Church.

In the fourth place, I protest against this action because it is violative of the essential spirit and the fundamental teachings of Jesus Christ. Christ came into the world and called men to follow him; and he told those that followed him to unite in a great brotherhood to do his work. He

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told them very explicitly what that work was, and what the conditions of that brotherhood were; and those conditions, as they are to be found again and again stated in his teachings, are simply love and loyalty to him. That is all. "Go into all the world," he said to his disciples, "and baptize the nations into the name of the Father, the Son, and the Holy Ghost, teaching them whatever I have commanded you; and, lo, I am with you"—that is the work. "Where two or three are gathered in my name, there am I in the midst of them"—that is the constitution of a Christian church. Here is a man whom his critics themselves declare to have been actuated by a Christian spirit, whose faith and loyalty to Jesus Christ as the divine Redeemer of the world no man has questioned, and the General Assembly takes him out of its pulpit, and says to him that he is not worthy to preach the riches of the love of God in the Gospel of the Lord Jesus Christ because he thinks that there are errors in the statistics of the Bible, and that two men instead of one wrote Isaiah. There is a great deal said in our time about the sin of heresy; I think it is time to say something about the sin of schism; and the Church that lays down any other rule than the rule that the Lord Jesus Christ laid down, the Church that shuts its doors against any man that is loyal to Christ and wants to preach the religion of Christ, is guilty of schism. Any Church that forbids men the free use of the Bible, any Church that forbids men the free use of their lips in proclaiming what they have found in the Bible, any Church that forbids to congregations the free use of their ears in hearing what scholars have to say about what they have found in the Bible, is doing exactly the reverse of what Christ did. • He came, and where he saw blind eyes he put his fingers upon them and made them see: this Church puts its fingers on men's eyes and tells them to close them. He came and put his fingers into men's ears and said, Hear: this Church says, You shall not hear. He came and put his finger on men's lips and said, Speak: this Church comes with its padlock and puts it on men's lips and says, You shall not speak. It is, in so far as this action defines it, no Christian Church.

I protest against this action of Saratoga, because it is unjudicial in its proceedings, because it is un-American in its spirit, because it is un-Protestant in its doctrine, and because it is un-Christian in both its spirit and its results.

I know what some of you will say, probably—"This does not concern you; you are not a Presbyterian." No! but I am a Christian; and when I see men putting on the Church of Christ the stain of dishonor it is hard for me to speak calmly. If there are any of you here—young men especially—that look upon this performance and say, "That is the Church of Christ, is it?" I say, "No! thank God, it is not." The Presbyterian Church of the United States is the only Church in the country that has put the padlock on its ministers' lips. The Methodist Church has not done it; the Episcopal Church has not done it; the Congregational Church has not done it; the Baptist Church has not done it; and I think it will be a long time before they do. The Church of Christ is free. And I do not believe that it will be many years before the Presbyterian Church will also be free. I do not speak for myself alone to-night: what I think about this case is a matter of no consequence; I speak for Plymouth Church—if I do not, let Plymouth Church speak for herself; I will listen, and, if she condemns, will yield—not my position, but my place; and I speak, in some measure, also, for other Congregational churches that hold our faith. The liberals have kept silent long enough. It is not the men who are standing for liberty who are subverting faith. It is the men who are attempting to stifle free discussion, who are attempting to turn out of the Church of Christ Christian scholars and Christian preachers, who are requiring that you should believe that which the Bible never claimed for itself, and which some of its writers distinctly and emphatically repudiated—they are subverting the faith, they are closing the Bible, they are turning men away from the Church of Christ. And, in standing fast for the liberty wherewith Christ has made us free, we stand for Christ, for Christian faith, and for the Christian Church.

The Life of Christ

II.—The Birth of Jesus Christ[1]

By Lyman Abbott

It must be conceded by the candid student of the Bible that the story of the miraculous birth of Jesus is not as well authenticated as the story of his resurrection, and that the same importance is not attached to it by the sacred writers. Two only of the Gospel narrators mention his birth. It is never referred to by Christ himself in any of his reported discourses, and it is never directly referred to in any of the evangelical missionary sermons recorded in the Book of Acts, nor in any of the Apostolic epistles. It is not strange, therefore, that devout and reverential men have doubted the truth of this story; and certainly it would be a mistake to attach to this supernatural birth the same importance that is attached to the resurrection. For the latter is the foundation of historical Christianity, and is made so by the prominence given to it both in the evangelical narratives and in the discourses and epistles of the Apostolic writers. At the same time the candid objector must also recognize the fact that his real objection to this narrative is that it introduces into history so much of what is termed the supernatural. It is because the event is extraordinary, because it cannot be accounted for on naturalistic principles, because dreams and angelic visions are unknown in our time, or at least discredited, that this chapter in the life of Christ, with its accompanying "overture of angels," as it has been beautifully termed by Henry Ward Beecher, is looked upon with doubt by the skeptical mind. Now, these papers on the life of Christ are written, as I have already said, from the point of view of one who believes in the supernatural, and it would be idle to attempt in a parenthetical paragraph to maintain against objectors this point of view. It must suffice here to say that I believe that God is in nature and in human life, and that in Jesus the Christ he entered into one unique human life in order to reveal himself to mankind; and it does not seem strange to me that such an entrance should be unique. I believe that angelic spirits and the sainted dead are not far removed from us, but all about us; it does not, therefore, seem strange to me that some vision should be afforded of their presence in the birth-hour of the Son of God. The method of the divine incarnation and the simplicity of the Gospel narrative both of Matthew and of Luke seem to me inconsistent with the idea that these narratives are either mythical additions or the creations of a wonder-working fancy. Let the reader, then, whatever may be his philosophical predilections, try for a moment to take this point of view, and, with this faith in the supernatural as a present and perpetual reality, read the simple story of Jesus's birth.

A peasant youth and maiden are betrothed. The man a carpenter by trade, a Nazarene by residence, an upright but cautious if not timid soul, of little repute in his community, and belonging to the poorest of the peasantry; the maiden a woman of quick impulses and resolute will, devout, God-fearing, familiar with the Scriptures of her people, and possessing a patient, heroic mother-love, which has made her a true type of womanhood and motherhood throughout the ages.[2] Both youth and maiden live in the hope of the coming of that Messiah who was to redeem Israel from its bondage and re-establish the kingdom of God upon the earth. They live in an age when angelic visitations seemed not incredible. To her, as yet unmarried, comes from an angel the annunciation of her motherhood, and that the child to whom she should give birth should be the long-waited-for Messiah. Only a mother can at all conceive what this angel message meant to Mary. Only a mother can at all realize how sublimely simple was the faith which, despite the certainty that the fulfillment of this message would subject her to darkest and cruelest suspicion, received it with the quiet and accepting faith:

[1] Lesson 2 of Bible Study Union.—Luke ii., 1–20.

[2] For Scripture references justifying these conclusions respecting the character of Joseph and Mary, see (Joseph): Luke ii., 24; Matthew i., 19–24—ii., 14–21, 22; John vi., 42. (Mary): Luke i., 39; Mark iii., 21–31; John xix., 25; Luke i., 38—ii., 19–51—i., 46–55.

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"Behold the handmaid of the Lord; be it unto me according to thy word."

With a different sort of faith, less profound, less truly comprehending the deep significance of the hour, did the shepherds on the plain receive the message which came to them. One can imagine them half-dozing on the hillside and startled by the sudden appearance of a messenger, who comes they know not whence, with a strange light in his garments which gives them a sense of the supernal. But stranger than the apparition is the message of the unknown. This is not merely that the Messiah is born, but that the evidence of his Messiahship is that they shall find the babe lying in a manger. We may be quite certain that they did not understand the significance of that message then, since its significance has hardly been understood even now. The sign which was to attest the Messiah was his lowliness. The evidence of his divinity was the degree of his self-abasement. Love enters life at the very bottom, and takes upon itself the hardest conditions. Since the Messiah came to minister, not to be ministered unto, since he came to proclaim as a Gospel message, It is more blessed to give than to receive, since he came to reveal a God whose whole nature is summed up in the one word love, since he came to be a divine sacrifice, not a receiver of sacrifices from mankind, the sign of his Messiahship was the lowliness of the home in which he was installed.

By a different messenger God intimated the Gospel of his Son to the pagan world. Whether from ancient Hebrew prophecies borne into the East, or from their own native discontent with existing conditions, or from prophetic words uttered by pagan prophets, it is not, perhaps, easy to determine, but certain it is that Eastern nations had an expectation of a deliverer whose coming should revolutionize the world.[1] Among the devout souls of the East none were more devout than the disciples of Zoroaster. It is not improbable that the remarkable conjunction of Jupiter and Saturn which occurred at this time first attracted their attention and led three of the Magi of Persia to travel westward in search of the Messiah whose birth they believed this conjunction had presaged. Thus, in the very hour of the Messiah's birth, witness was borne to the double truth that Nature rightly studied leads to Christ, and that

> God, whose love is broader
> Than the measures of man's mind,

gives the message of his mercy to pagan nations by methods which pagan nations are able to receive.

But the reception of the Messiah was not all with wondering and welcoming faith. In the vain attempt to put the infant King of Israel to death, by the slaughter of the Hebrew children, was presaged, even in the earliest months of his life, the hostility which the Christ was to encounter, and which was to bring him to a seemingly untimely death; and which, in all the subsequent history of the Church, was to do battle against him and his cause —a witness that goodness is not a natural and simple growth under favoring skies, but a fight of faith against willful, determined, and murderous opposition.

With this simple grouping together of these events, I must leave the student to meditate on the significance of these varied receptions of Israel's King: By the receptive Mother; by the wondering shepherds; by the seeking Magi; and by the hostile Herod.

True Sayings

Government and co-operation are in all things the laws of life; anarchy and competition, the laws of death.—*Ruskin.*

Whenever you hear an intolerant fellow declare that there is only one side to a question, you may set it down that he is about right, and that he is on the other side of it.—*Galveston News.*

Hand in hand with Science I go, by the steps of development, back to the dawn of creation; and, when there, we review all the forces and their combinations that have helped us to arrive, and both of us together break into a confession of a Force of forces.—*John Weiss.*

[1] See my "Jesus of Nazareth," p. 71.

Books and Authors

Jared Sparks[1]

This memoir of Jared Sparks has interest, both general and special, for many classes of readers. It has special interest because Sparks was a man of a type not common; and it has general interest because the life of Jared Sparks concerned itself with the public life of many institutions and the private life of many officials. These two portly volumes contain an astonishing amount of information on social, political, and educational matters of fifty years ago, set down by Dr. Adams with passionless accuracy, and they contain the record of a very important life. The seventy-seven years of this life, from 1789 to 1866, were notable years in American history, and Jared Sparks was a notable man. He was successively an editor, a clergyman, a college professor, a historian, and a university president. He was, in 1821 and 1822, the editor of the "Unitarian Miscellany," and contributed to it some eighty articles. He was for twenty-five years a contributor to the "North American Review," and was for about one-third of the period its editor. The list of articles, reviews, and notices written by him for the "Review" fills five of the octavo pages of this memoir, and testimony in abundance sets forth the value of the work he did. He gave to the "North American Review" an individual character. Men spoke of the "Review" as of a person. It had a personality. In a degree the "Review" has such a personality to-day, as an inheritance from Jared Sparks. Yet it was not as an editor that Sparks will be longest remembered. He was a historian by natural tendency, and a historian of an exceptional sort. He put a personality into historical narrative, just as he gave individuality to the "North American Review." The person behind the events, the personality interpreting the action, was the idea in his mind. Of the twelve historical narratives which will keep the name of Sparks in memory, eleven are memoirs of individuals: the lives of Ethan Allen, La Salle, Marquette, Pulaski, Ribault, Lee, Ledyard, Benedict Arnold, the Life of Benjamin Franklin, the Life of Gouverneur Morris, the Life of Washington; and the twelfth, the "Diplomatic Correspondence of the American Revolution," is even more personal than the memoirs, as unconscious autobiography in correspondence is more distinctive than the conscious narrative of a biography. It was vitalized personal history in which Sparks took interest. He made Morris, Franklin, and Washington survive death for the readers of his day. In these modern times there have risen critics of details of some of the works of Sparks. His biographer does not discuss this criticism at any length, nor shall we here and now. No one really questions the force and the importance of the work that Sparks did, and there is no doubt that much of it is a permanent contribution to historical and biographical literature.

The third field of Sparks's activities was not far removed. As editor, as biographer, and as historian, he had been an instructor. It was natural that the formal functions of tutor, lecturer, professor, and president should be assumed by him. He was tutor at Harvard in 1817, only two years after graduation. Twenty years later, after he had written the lives of Washington, Franklin, Morris, and Ledyard, and after he had made biography and history his especial field, he became Professor of History at Harvard. Ten years after this he became President of Harvard University. Jared Sparks was no routine teacher. He revolutionized the teaching of history. Coming to the profession rather late in life—at forty-nine—he came without prejudice for an existing system, and with courage for experiment. Systematic teaching of history was not common fifty years ago. At that time the only chair at Harvard dealing with the subject was the Alford Professorship, which included Moral Philosophy, Metaphysics, Natural Theology, Political Economy, History, and Civil Polity. This hexagonal professorship was offered to Sparks

[1] *The Life and Writings of Jared Sparks.* Comprising Selections from his Journals and Correspondence. By Herbert B. Adams, Professor in the Johns Hopkins University. Houghton, Mifflin & Co., Boston and New York. 2 Vols.

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in 1836, and promptly declined by him; but the declination was coupled with the suggestion that if a Professorship of History could be established he might accept it. One year before, at the invitation of Chancellor Matthews, of the University of the City of New York, Mr. Sparks had drawn up a plan for a historical department in that institution. It was an innovation. In presenting it Sparks had said: "All our colleges hitherto have been little less than facsimiles of each other. This has been in some cases the result of necessity; in others, of a wedded attachment to old forms; and in others of the fear of failure by striking into a new track. The University of New York, in the midst of a great and increasing city, is favorably situated for an improved system of collegiate education."

This department was not then established; but two years later such a professorship as Sparks had proposed for the New York University was founded at Harvard, by John McLean. It was really the end of his career as historian when Jared Sparks became professor; but it was the commencement of a career no less noteworthy. For Jared Sparks was a modern man. It is surprising how modern were the views he held and the methods he advocated. He declared against the prevailing system of recitations in which the pupil merely repeated what he had read and learned by rote. He advocated instruction by lectures, and the study of special topics by references to various authorities, instead of dependence upon single text-books. Examinations upon particular subjects, he said, should take the place of general recitations, and should combine the results of private reading with instruction by lectures. He suggested that the professor should put into the hands of his students a printed syllabus of his lectures, with references to various writers. He also proposed the writing of essays on historical themes in connection with the course. And all these modern ideas were advanced more than fifty years ago, at a time when old-fashioned methods reigned supreme in our colleges.

Such was Jared Sparks as a professor. He was no less successful as a lecturer. In 1841 he gave a course of public lectures on the American Revolution, in the chapel of the New York University, in this city, which proved so popular that he was obliged to give another course in New York and one in Brooklyn; and, we are glad to know, "carried back about a thousand dollars as the result of the labors." But he remained faithful to his own College, and in 1849 became President of Harvard University. In his day came a great battle on the subject of electives in place of required studies. It was to him that Columbia College, then making inquiries concerning the establishment of a university system, wrote as an authority. The question of admitting women to Harvard came up, and the reply of President Sparks to a lady who applied for admission contains a sentence really prophetic. President Sparks told her that he doubted whether, even if admitted, a "solitary female would find her situation agreeable or advantageous," and he advised her not to try the experiment. But, he added, it is a "misfortune that an enlightened public opinion has not led to the establishment of colleges of the higher order for the education of females, and the time may come when their claims will be more justly valued, and when a wider intelligence and a more liberal spirit will provide for the deficiency." It was during the administration of President Sparks that the sign of a new school of English appeared in certain "small voluntary classes" in the Gothic and the Anglo-Saxon languages, first taught by Professor Child, in 1851 and 1852.

But we cannot follow in detail this important and useful career. The memoir has the special interest of a well-told story of the life of a strong, vigorous, and notable man. Besides this, the memoir has great general interest. It is full of local and historical matters of value, most intelligently recorded by Professor Adams. The habits of life, of intercourse, of travel, seventy years ago; Harvard College in 1817, in 1838, in 1849; Baltimore and Washington life and society in 1820; the first magazines of Massachusetts; the South in 1826, in which year Sparks took an extended tour through the Southern States; Europe in 1828, and again in 1840; the relation of Sparks to other noted men of his day—there are dozens of subjects like these, interesting in the highest degree, incidentally illuminated in these pages. There is interest even in the trifles sometimes. That a boy going to Harvard should borrow sixteen dollars of his instructor, and should pay it back twenty years later, then amounting, principal and interest, to fifty dollars, is a trifle; but this trifle gains interest when one adds that the lender was Nathan Lord, afterwards President of Dartmouth College, and the borrower Jared Sparks, afterwards President of Harvard University. Other matters are of interest in themselves; for example, items of expense at Harvard eighty years ago. It appears that the College was not then such an inexpensive place as some persons would have us believe. In 1812, says Sparks, the expenses of a student were not so very small. "There are two hundred and fifty students. Every student has a bill made out against him by the college steward. This is for board, tuition, room-rent, etc., and will generally average about one hundred and eighty dollars a year. Some other contingencies will make college expenses about two hundred dollars a year, and, considering clothes, a person may be considered very economical if his yearly expenses do not exceed two hundred and fifty dollars. There are more who spend five hundred than there are who fall short of two hundred and fifty dollars." Really, it would appear that the relation of expenses at college to expenses in private life has not greatly changed in eighty years.

Perhaps we have made it clear that this memoir is a useful one. It is a contribution to biographical literature. Dr. Adams has done his work with discretion and accuracy, the notes and indexes are excellent, and the work as a whole bears testimony to the ability of the editor and to the liberality of the publishers.

Novels and Tales

Mr. Stockton, in one of his short stories, has made ingenious use of the predicament in which a writer is placed who has written one superlatively good story which he can never thereafter equal. This is distinctly Mr. R. D. Blackmore's position. A novel, however, does not need to be as good as "Lorna Doone," or even as "The Maid of Sker," to be very good indeed. *Perlycross*, Mr. Blackmore's new story, is fragrant with the fresh air of Devonshire country life. It has some delightful characters: a fine, sweet old clergyman, a manly young doctor falsely accused of a hideous crime, a Corporal Trim sort of a sturdy veteran soldier, rustics of racy speech, and two natural and charming English girls. It has, too, Mr. Blackmore's characteristic, leisurely, nutty humor in abundance. The plot-idea is original, and the mystery well concealed. The fault of the book is that in the second half it is altogether too deliberate; the solution of the mysterious incident on which the story turns is held too long in suspense over the reader's head, until he begins to wish it were told and over with. In short, in the first half of "Perlycross" the author is quite at his best; in the second half he seems to have become a little indifferent to his own characters. (Harper & Brothers, New York.)

Kerrigan's Quality is a longer story than Miss Jane Barlow has heretofore put forth, but the quality is essentially that of the short Irish tales which have won her a high place in fiction. "Kerrigan" himself is an admirably conceived character—reticent, rough, self-contained, but with a strong and tender heart beneath. His quiet submission to an unjust public estimate, while he is in truth ready for the fullest self-sacrifice, is strongly and simply pathetic. The story-motive is clear and good. We have here again in this book the natural Irish peasant minutely portrayed, or rather allowed to show himself forth in his own dialect, unexaggerated and easily rendered. There are both art and nature in this tale, and it is quite comparable in many ways to Mr. Barrie's best work. (Dodd, Mead & Co., New York.)

A Daughter of To-day, by Mrs. Everard Cotes (Sara Jeannette Duncan), is a character-study of decided power. It is psychological in some degree, but not offensively or morbidly so. There is naturally less of the author's sprightly gayety than in "A Social Departure" and her other books, but we find in its place a serious attempt at constructive fiction and an equally successful attempt at character-creation. The tragic close of the story is weakly managed; otherwise the novel is well proportioned and skillfully worked out. The American girl in whom the interest centers is a sort of Marie Bashkirtseff without the genius, an artist with the soul but not the touch of a

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great painter, a literary worker to whom either creative power is wanting or opportunity to succeed denied; she is self-sufficient, withal, a thorough Bohemian in feeling and way of living, but personally without reproach, and is so wrapped up in the idealism of art that she is unconsciously selfish to a degree and quite unaware of her own relative unimportance to the world at large—in short, an extremely modern, almost "décadent" type, a puzzle, but an interesting puzzle. The story suggests almost as much as it narrates. It will have a wide reading and will provoke discussion. (D. Appleton & Co., New York.)

Mr. Rudyard Kipling has written nothing more distinctive or original than his volume of *Jungle Stories*, a book of fascinating interest, not only for children, but for older readers. So far as we remember, no book of this kind has appeared before in English, for the very good reason that no writer of Mr. Kipling's power and quality has had the knowledge of jungle life which Mr. Kipling seems to have picked up during his long residence in India. The motive of the story is very original and is worked out with a strong hand. One lives among the wild animals of the jungle on a very intimate footing in these pages, learns more of their different characteristics than he could probably learn in a long time from a scientific treatise, and is immensely entertained in the meantime. The volume is illustrated effectively, if somewhat unevenly, and is certain to find its way into the hands of a great host of readers. (The Century Company, New York.)

Mr. Henry Seton Merriman, author of "The Phantom Future" and of "From One Generation to Another," has written another novel, *With Edged Tools*, which seems to have had much popularity in England. The scene is laid partly in Africa and partly at home, and it must be confessed that the Dark Continent is capitally described. The romance is better in construction than in language, of which there is an oversupply. Each character, nay, each emotion of each character, is ticketed and tricked out in such repeated and wearisome description that the reader, "though a fool," need not err in knowing exactly what Mr. Merriman means. Yet the style is of the staccato order for all that, and there seems to be a clumsy British attempt at American "smartness." To these facts the author's success in his own country may be due: they will hardly insure it in ours.

Two old novels come to us from Harper & Brothers republished in cheap form, of which we must say exactly opposite things. Mr. De Mille's *Cord and Creese* on re-reading strikes one as phenomenally bad, so bad that one wonders how it could ever have been popular; it is sensational, confused, unnatural, impossible in dialogue, super-sentimental, absolutely atrocious in its attempted humor—in short, such an epitome of all that is objectionable in a novel that one wonders why it should be brought to light again. On the other hand, Mr. W. M. Baker's *The New Timothy* is a welcome old friend; it is natural and honest; moreover, it has in it some practical, cheerful, sincere religion, a lot of honest fun, and one of the best bear-hunts extant.

If it had only been Mary Angela Smith, Jones, or Brown, instead of Mary Angela Dickens, as the author of that cleverly entitled tale, *A Valiant Ignorance* (Macmillan & Co., New York), one might be less overpowered by the memory of a great name in its reading. Yet, in spite of manifest and glaring faults, the book is not wholly unattractive, and is, in some respects, better than "A Mere Cypher."

Literary Notes

—A complete and uniform edition of Mr. Stevenson's romances, tales, and short articles, to be published in twenty volumes, is announced in England.

—Mr. Rudyard Kipling has taken a house for the summer at Tisbury, in Wiltshire, England. His new volume of "Barrack-Room Ballads" will be ready in the autumn.

—Mr. J. M. Barrie is going to follow up his deserved success with "A Window in Thrums" by another book dealing with life in that locality, and this he may entitle "The Sabbath Day."

—It is eight years since Sir Samuel Ferguson, the author of "Cougal," passed away. Mr. Roden Noel, the critic, who, like the late Walt Whitman, is a fervent admirer of Ferguson as the most national of Irish bards, has been reviving his memory by lectures in London. Mr. Noel is the third member of that famous Oxford trio of which the other two were the lamented John Addington Symonds and Mr. Walter Pater.

—Mr. Marion Crawford contributes to the June number of the Messrs. Macmillan's "Book Reviews" the first of what promises to be a very interesting series of articles on "Modern Views of Mysticism." The readers of "Mr. Isaacs" do not need to be told that Mr. Crawford has not only a considerable knowledge of certain phases of mysticism, but also the power of interpreting them lucidly and sympathetically.

—M. Albert Sorel, the newly created Immortal, is fifty-two years old, and is the author of "L'Europe et la Révolution Française," "La Question d'Orient au dixhuitième Siècle," "Madame de Staël," and "Montesquieu." In 1889 M. Sorel followed Fustel de Coulanges as professor in the Académie des Sciences, Morales, et Politiques.

—It is a satisfaction to know that Professor Falckenburg was so pleased with the American edition of his "History of Philosophy" that he has signified his intention of making use of it when a new edition is published in Germany. The translation is by Professor Armstrong, of Wesleyan University. The work has already been adopted as a text-book by Columbia, Princeton, and other colleges. A second edition is already demanded, and will be published in the autumn.

—According to that successful historical novelist and uniter of the charms of Scott and Dumas, Mr. Stanley Weyman, the history of France is more picturesque than that of England, as French characters and French scenes are always apt to be more dramatic than those across the Channel. Mr. Weyman says further that the scope of a novel is "properly limited to providing sound, wholesome amusement. The novelist should not strive either to preach or to prove, but merely to portray."

—Paris papers seem more eagerly and largely read than ever, despite the hard times. Of the penny papers "Le Petit Journal" has a daily circulation of 700,000 to 800,000 copies, and on Sundays and special occasions of over 1,000,000. "Le Petit Parisien" has a circulation of 200,000, and "L'Intransigéant" (the extreme journal edited by Rochefort from his London exile) 150,000. Next in popularity come the "Soleil" and the "Autorité." The issues of "Figaro," "Le Temps," "Le Matin," and the "Journal des Débats" cost more money. However great their success among those who can afford to pay for them, no paper costing more than a sou (one cent) can ever be popular with the masses.

—Mr. Crockett's new story, "The Killing-Time," like "The Raiders," deals with the persecutions of the Covenanters under Claverhouse. In a recent sermon preached in Free St. George's, Edinburgh, the clergyman-author paid this tribute to Mr. Barrie: "In that Forfarshire village, to-night, sick and weak, there lies one who has done more to make the religion of Scotland respected throughout the world than any hundred of us ministers. One or two more books like the "Window in Thrums," and the sneers and reproaches of the ignorant will die away forever." It is a pleasure to learn that Mr. Barrie is now recovering, though very slowly, from his severe attack of pneumonia.

—A literal translation from M. Gausseron's article on "La Littérature Contemporaine aux États-Unis," in the "Revue Encyclopédique," brings to light the following delicious paragraphs: "Miss Mary N. Murfree, to-day Mrs. Charles Egbert Craddock." Mr. Howells—"This little man, beginning to grow gray and aldermanic, yet even more rounded intellectually than physically." Mr. Richard Harding Davis—"He loves New York because of the worldly success which he found there. He is the literary lion of the city, and when one considers his magnificent physique, his great height, the energy and regularity of his life, and his sweet smile, it is easy to see why."

—The American monument to Keats which is to be placed in the parish church at Hampstead, England, is primarily due to the enthusiasm and energy of Mr. Norwood Day, of Norwood, Mass. In 1889 he urged upon Lowell, Dr. Parsons, Professor Norton, Messrs. Aldrich, Gilder, and others, that the American admirers of Keats ought to erect a memorial to him at Hampstead, where the poet wrote his "Ode to the Nightingale," where he met Fanny Brawne, and where he made his last home in England. Through the gifts of a hundred authors and artists of America, the work is now done, and Mr. Day has arrived in England with a marble bust of the poet, the work of Miss Anne Whitney, of Boston. Mr. Edmund Gosse is the English representative of the movement, and in the course of a letter to the London "Times" says:

> Lovers of Keats—and this is but a synonym for lovers of poetry—will presently receive a formal announcement of the date when the little ceremony of presenting and accepting the bust will be performed at Hampstead. So far I obey the duty which has been laid upon me by our American friends. Will you permit me to add one word for ourselves? Surely, while we accept this gracious gift from our transatlantic kinsfolk, we shall not be able to do so without some sense of shame at our own negligence in rites so appropriate and seemly. How long are we to be contented to accept from others monuments to those men of genius who are, after all, not theirs, but ours? In a few months a hundred years will have passed since the birth of one of the most illustrious and original of the long line of English poets, yet if there is any scheme on foot for the celebration of that event by Englishmen on English soil, I have not been fortunate enough to hear of it. There is no other country in the world that could have produced a Keats a hundred years ago, and yet could still point out no public monument to his memory. It is fortunate that America, at least, is sensitive about those national glories to which we seem perfectly indifferent.

[For List of Books Received see page 1165]

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The Religious World

Theological Seminaries: Hartford

The Seminaries at Andover and at Hartford have just been holding their anniversaries, and both are in a condition of great and gratifying prosperity. Concerning that at Hartford we condense the report of a valued correspondent as follows:

The sixtieth annual Commencement has been an occasion of peculiar interest. President Hartranft's address on "The Influence of Biblical Theology on Theological Science" was a survey of the progress of theological thought during the current century; and Dr. James Brand's address before the Alumni Association on "The Church and the Kingdom" was a timely discussion of an important theme. Of the graduates, Dwight Goddard goes to China, Iso Abe returns to Japan, and O. S. Davies goes as a Fellow to Berlin. Nine young ladies have been connected with the Seminary during the year. Two have taken the fourth post-graduate year and received the degree of Baccalaurea Theologicæ Sacræ. One of these, Miss Corwin, has been called to the chair of Biblical Literature in Mount Holyoke College, and the other, Miss Gilson, goes soon to South Africa to resume her missionary work. The Board of Trustees was enlarged by the election of the following gentlemen: the Revs. Charles M. Southgate, of Worcester, H. H. Kelsey, of Hartford, and John E. Tuttle, of Amherst; and also Messrs. William Ives Washburn, of New York, Franklin Fairbanks, of St. Johnsbury, George E. Barstow, of Providence, Rodney Denis and George R. Shepherd, M.D., of Hartford, and Charles E. Denny, of Leicester, Mass. The elective course of study thrown open to the students has, after two years' trial, demonstrated its superiority over the old fixed curriculum.

Andover

At Andover twenty-six students were graduated, the number showing that the Seminary is rapidly recovering its former place in the confidence of the American churches. The Winckley Fellowship was awarded to Burton S. Gilman, of Randolph, Vt. Two of the class, namely, S. C. Bartlett, Jr., and Egbert S. Ellis, are under appointment to the foreign field. Mr. Bartlett, we believe, is a son of ex-President Bartlett, of Dartmouth College, and a young man of much promise. More than most seminaries, Andover offers opportunities for thorough work in the science of theology. Situated in a quiet New England town, with few distractions, and where all the influences are helpful, the students devote more time to their special studies than is possible in most similar institutions. There are many advantages in the comparative seclusion which such a seminary affords. It may take longer for the students who graduate there to get in touch with their life-work than would be required if the institution were differently located, but the demand of the times is such that no man can be too well prepared for the service which he is to undertake. We question very much whether the tendency to mass theological institutions in large cities is desirable. The practical work will come all too quickly; the preparation for that work cannot be too thorough.

From the Assemblies: Dutch Reformed

At the Reformed Dutch Synod the sermon was preached by the retiring President, Cornelius Brett, D.D., and the most important action was that on the report of the Synodical Committee concerning overtures upon the best method of electing Professors of Theology, and the ecclesiastical standing of such professors. In regard to the method of selection, the following resolution was finally adopted:

To prevent, as far as possible, the unhappy consequences of partiality, haste, or undue influence in obtaining an office of such consequence to the Church, a nomination of one candidate, not necessarily of its own members, may be made by each classis, provided that such nomination be made twenty days before the meeting of the General Synod, and the name of the nominee be sent at once by the Stated Clerk of each classis so nominating to the Stated Clerk of the General Synod. From those thus nominated, together with three nominated by the General Synod itself, the Synod, having fixed a day, shall proceed to an election, provided that no one nominated shall be set aside, except by the regular process of balloting for an election.

An excited discussion in regard to the federal union of the Presbyterian and Reformed bodies was also one of the prominent features of the meetings. The sentiment seemed to be decidedly in favor of such action.

Cumberland Assembly

The General Assembly of the Cumberland Church was held in Eugene, Ore., and, though so far away, was largely attended. The Moderator was the Rev. F. R. Earle, D.D., of Arkansas. The chief action at this Assembly was the discussion of the proposed plan for the federation of the Presbyterian Churches of America. The matter was referred to a special committee to report to the next Assembly. Another item of importance was the direction "that all departments of the Cumberland University should be open to young women on equal terms with young men, making the institution in all respects co-educational." The question as to whether women should be permitted to occupy official positions in the Church was decided in the negative. In one case a woman who had been ordained to the ministry, and who was present, was declared to have been illegally elected, and her Presbytery was instructed to strike her name from its roster. The work of Mrs. Woolsey, the lady in question, was fully appreciated, and she was indorsed as a lay evangelist, but the constitution, it was said, makes no provision for inducting women into the ministry.

Episcopal Conventions

In the recent Episcopal Conventions we notice that the most important action which came before that of West Missouri was the question of the endowment of the episcopate; before that of Virginia, the consecration of the Rev. John B. Newton as Assistant Bishop of the diocese; and before the Missouri Convention, the address of the Bishop, in which he was able to say: "It would be a natural thing to expect, considering the financial stress of this year, to hear of the cutting down of salaries, the repudiation of assessments, and of failure in meeting pledges. But I have yet to know of one single instance of this sort of thing in the whole diocese." The most important single action, however, in the recent Episcopal Conventions was the proposal, which now takes definite form and is given to the public, for the erection of two new dioceses in the State of New York. The resolution adopted at the meeting of the committee to consider the question is as follows:

Resolved, That, in the judgment of this committee, it is expedient that so much of the existing territory of the State of New York as now composes the dioceses of New York, Western New York, Albany, and Central New York, be so rearranged, redistributed, or otherwise apportioned, whether by the division of existing dioceses, or by the creation, by detaching portions of existing dioceses, of new jurisdictions, as to erect at least two additional dioceses within the boundaries of this State.

The Methodist General Conference, South

The General Conference of the Methodist Episcopal Church, South, has recently been held. Some steps were taken by it which are worthy of mention because related to the whole Church. The first concerns the licensing of ministers. In obtaining a license a man must be recommended by his church and by the Quarterly Conference; he must also pass an approved examination before a committee to be appointed by the presiding elder previous to the meeting of the District Conference. This is a wise requirement. The tendency, especially in the Methodist Church, is for men insufficiently trained to seek positions of leadership, and every movement which compels more thorough training is a step in advance. The "Richmond Christian Advocate," speaking of this action, says: "The object of the new law is twofold: first, to make the standards of licensing higher, and so to improve the ministry; second, to give greater dignity and importance to the District Conference." We can appreciate the first of these reasons; the second we do not appreciate. That is probably our misfortune. Another action strikes us as rather amusing—again, we confess, probably because of our ignorance. It is the appointing of a commission to examine the Articles of Religion, and see whether they had been tampered with and unauthorized changes made from time to time. It surely is a very singular state of affairs if such changes could have been made without having been understood or even known at the time. Another commission was on "Federation with other Methodisms," the object of which, we believe, was to see whether other Methodist Churches, especially the Methodist Episcopal, North, desire anything except organic union. We judge from the editorial in the "Richmond Christian Advocate" that organic union is not favored, but that federation might be. We observe with delight that most of the denominations are feeling the scandal of a divided Christendom, and recognizing the importance of Church unity, if they are not taking direct steps toward its realization. Those steps will be taken in due time.

Prince Oscar of Sweden

One of the most prominent personages at the recent meeting of the Young Men's Christian Association in London was Prince Bernadotte, son of Oscar II., King of Sweden and Norway. It will be remembered that three or four

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years ago this Prince married, at Bournemouth, England, Miss Ebba Munck, one of the Queen's ladies-in-waiting. The political world was quite excited by the fact, and his father would not consent to the marriage without the renunciation on the part of his son of the right to the succession to the throne. This the Prince willingly consented to. A correspondent of the London "Christian World" describes an interview with this young man who proved his character by his loyalty to the woman of his choice. He is an Admiral in the Swedish navy. The correspondent says that on entering the house of the Prince he was struck by a framed motto in English, which seemed to stand for the motto of his life: "As for me and my house, we will serve the Lord." The man who thus renounced a throne for his love is described as a splendid fellow of about thirty-five years of age, the father of three lovely children. He speaks English perfectly, and is recognized as a devoted Christian, often leading in person the devotions of the Y. M. C. A., and entering heartily into various lines of religious and philanthropic effort. Men of that stamp in princely station are not numerous in these days. It is a delight to find such manly character united with such Christian devotion in one who has thus proved himself fitted to adorn the throne which he has so willingly renounced.

The Trouble at Fresno

Two or three weeks ago we published a paragraph entitled "Is This Race-Prejudice?" calling attention to reports of what seemed to be discrimination against Armenian Christians in a church in Fresno, California. Since then we have received communications from two different sources, giving two different interpretations of the facts. One set of communications is from the Rev. E. G. Craddock and the Rev. William C. Pond, both of whom are well-known and reliable men, and both of whom defend the action of the church at Fresno, saying that no discrimination against the Armenians was intended or has been practiced; on the contrary, affirming that the action of the pastor has been peculiarly wise, and that he has been remarkably successful in his work in the church. The reasons which these letters give for the action to which we referred we do not need to repeat. We can easily understand how such reasons might have rendered the reported action almost imperative. On the other hand, we have received the following communication, with the request that it might be published:

> At a meeting of twenty-two Congregational ministers at Los Angeles, California, June 4, answering a call for the formation of a Congregational Ministers' Union, after a full discussion of the subject, the following resolution was adopted unanimously:
>
> "*Resolved*, That, as Congregational ministers, we condemn the action of the Congregational church and pastor at Fresno in its recent dealing with its Armenian members as uncongregational and unchristian."
>
> It may be added that these ministers had ample knowledge of this subject, as the pastor of the First Congregational Church in Los Angeles was a member of the recent council in the Fresno church and has the documents of the case.
>
> J. B. IRVINE, Jr., Scribe.
>
> Los Angeles, June 4, 1894.

We have no desire to pass judgment in this matter, or to attempt to determine which statement is correct. We are only anxious that nowhere in this country should any who bear the Christian name show an unbrotherly spirit. There is somewhere, evidently, a misunderstanding concerning the facts at Fresno, and we do not presume to locate that misunderstanding.

Thirtieth Anniversary

The Central Congregational Church in Philadelphia celebrated its thirtieth anniversary during the week extending from May 20 to 27. This is the only strong Congregational Church in the city or State, and is both strong and noble. During its thirty years it has had three pastors, all of whom are still living, and all of whom took part in the anniversary services. The first pastor was the Rev. Edward Hawes, D.D., now of Burlington, Vt.; the second, the Rev. J. R. Danforth, D.D., still living in Philadelphia; and the present pastor is the Rev. Charles H. Richards, D.D., who was called from Madison, Wis., where he had been for more than twenty years. Few churches have been so blessed in their pastors, and few pastors have been supported by a more loyal and consecrated people. The church edifice is located on the corner of Eighteenth and Green Streets, and is a massive structure, beautiful in architecture and commodious in capacity. One evening during the anniversary week was devoted to "Congratulation and Reminiscence;" one to "Greeting from the Ten Churches" which are contiguous and often associated in good work; one evening the Rev. R. S. Storrs, D.D., of Brooklyn, preached; one day was given to "Young People's Work," and one was observed as "Children's Day." The Central Church occupies an honored place among the churches of Philadelphia, and never was doing a more useful work than now. We extend to it our hearty congratulations.

Anglican Missions

A great missionary conference of the Anglican communion, arranged by the Boards of Missions of the Convocations of Canterbury and York, recently took place in London. The introductory service was held in St. Paul's Cathedral, where the sermon was delivered by Bishop Westcott, of Durham. His subject was "The Preaching Among the Gentiles of the Unsearchable Riches of Christ," and the special point that he emphasized was that England should be foremost in promoting God's glory and building His Church abroad. "As the mother and mistress of nations, England is under a special responsibility with regard to foreign missions. She should regard her empire, not merely as a means of aggrandizement, or of extending her commerce, or as a furnisher of the merely material adjuncts of civilization, but as affording an opportunity of evangelizing the world." The Archbishop of Canterbury presided at several of the conferences in St. James's Hall, and delivered an address at the first session on "The Missionary's Vocation and Training." In the course of his address he spoke of the different eras through which missions have passed in their history. First there was the Apostolic Era, when the Church itself was the great missionary society; then the Governmental Era, when the rulers sought to make Christianity compulsory; then the Era of the Crusades and the Inquisition. That era came to an end, and then societies took up the work, and we are now living in the Era of Societies. We quote what he said on this point as condensed in the report in the "Christian World:"

> The Society of Jesus and the Church Missionary Society both belonged to the same era, and the Congregation at Rome, De Propaganda Fide, and the S.P.G. were identical in aim. But this era evidently could not last. All these societies were societies within a society, whose special business it was to do the work. They had had great success, but it had been a pathetic success, with which party spirit had had a great deal to do. The time would come when the work would not be done by societies, but by the Church itself. A society could not deal with geniuses, and great geniuses must be enlisted if the work was to be done on a noble, catholic, Christian scale. Nor could a society deal with other Churches. Societies were for a time of preparation, and they must prepare themselves for an era when the Church would be her own missionary society.

A Jubilee in London

Those who attended the meeting of the World's Evangelical Alliance in New York in 1873 have not forgotten the noble presence and gracious bearing of the Rev. Joshua Harrison, of London. He won all hearts by his charming and courtly manner. Joshua Harrison is still living, although more than eighty years of age. For nearly fifty years he was connected with the Park Congregational Chapel in Camden Town, London. The Chapel itself has just celebrated its jubilee. Mr. Harrison undertook its pastorate only two years after its formation. His successor in office is the Rev. Henry Coley, who was for many years a missionary in India, and who has been wonderfully successful in a locality which has greatly changed since the days of Mr. Harrison's prime. At the recent celebration, of course, the first pastor was the central figure and made the chief address. The impression of that venerable and princely man of God on the people who have loved him for so many years was most profound. Among the other speakers were the Rev. Alexander Mackennal, D.D. (who emphasized the need of a sense of religious responsibility for the neighborhood as the duty of the present hour), Dr. R. F. Horton, and the Rev. A. Rowland. There are in various parts of our country many who have been trained under the ministry of Joshua Harrison, and who look to Park Chapel as their spiritual home. They will be glad to see this mention of their old pastor as he stood once more among his people, speaking to them of the times which can never come again. Few men of his generation have done a nobler work, and few are more deservedly honored. Concerning Mr. Harrison's successor it is enough to say that, assuming the pastorate in perhaps the most difficult period of the Church's whole history, he has kept it true to its traditions,

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and kept it, in its altered circumstances and for the people now about it, the same fountain of spiritual blessing that it was in other days to other people.

A New Methodist Episcopal Church in Rome

The Holy City is not left altogether to the Pope and to Romanism in these days. Many denominations have already built fine edifices in that city, and the corner-stone of a new Methodist Episcopal church has just been laid. The location is said to be excellent, and the building has already far progressed. One difficulty has been met in the prosecution of the work which we in this country can little understand. As the workmen were seeking a firm foundation for the massive walls, they came repeatedly upon the ruins of older buildings, through which they had to dig. In this process many objects of archæological interest were discovered. Interesting fragments of pavements and old statues were brought to light, and fifteen feet below the surface the diggers found that "they were pounding on the walls of a heathen temple over which a church and monastery had been built." Surely this is suggestive! At the bottom a heathen temple; above it a Roman church and monastery; above both the new Methodist church! The new building will cover a large site. There will be a separate church for English services adjoining a large audience-room for Italians. There will be room for college work, and ample provision for a publishing department. There will also be a reading and writing room, which it is hoped will be a general place of resort for visitors in the city. The services at the laying of the corner-stone were celebrated on a beautiful afternoon in May, and addresses were delivered by Bishop Newman, Dr. Burt, Professor Clark, the Rev. Mr. Powell, and others. Above the heads of the speakers floated the flags of Italy and the United States, and the hope uttered by Bishop Newman that they might long float together elicited general applause. The progress of the Methodist Episcopal Church is a most interesting phenomenon; it seems to point toward a union of all Methodists; and a united Methodism would be one of the strongest forces for the evangelization of the world. Every such movement as the erection of this church in Rome is a suggestion that union may not be wholly a dream.

Medical Missions

Plans have recently been consummated for the erection in New York of a Medical Missionary Institute, to be used for the education in medicine of young men and women desirous of becoming foreign missionaries. Such an institution has been in existence in a small way since 1881. The International Medical Missionary Society now has the use of two houses in East Forty-fifth Street, where a large number of persons have already been trained. At last plans have been completed by which a permanent institution, to cost about $250,000, will be erected. It is said to be for the preparation of missionaries of all denominations. The purpose is, if possible, to make every missionary a medical missionary. There are now about one hundred and sixty applications for admission to the school. The new building is to accommodate about two hundred and fifty. It is said that Cornelius Vanderbilt and John D. Rockefeller have been generous patrons of the institution in the past. There can be no doubt of the importance of work of this kind. Missionaries who are trained as physicians have an immense power. Many of the most successful missions in the great cities are medical missions. Often the only way to reach the spirit is through the body. The emphasis which has been placed upon the need of better missionaries, and those with more careful training, is increasing. Only thoroughly trained physicians should ever be allowed to practice under the Christian name in the foreign field, and only those sufficiently trained to truly represent the religion of Christ should be sent to preach the Gospel. Abler men and more thorough training in all departments ought to be insisted on by all our Missionary Boards.

—Sophronius, the Patriarch of Alexandria, now ninety-five years of age, and who has been a bishop for fifty-five years, is said to be the senior bishop of Christendom.

Gleanings

—The International Missionary Union was in session at Clifton Springs, N. Y., last week, with a large attendance of missionaries and students.

—The Rev. J. G. Merrill, who has just resigned the pastorate of the Second Parish Congregational church in Portland, Me., has bought the "Christian Mirror," a well-known Congregational weekly, from the heirs of the late Rev. Dr. Israel P. Warren, and will hereafter be the editor and proprietor.

—The "Planet," a negro newspaper of Richmond, says of Mr. Moody's revival meetings in that city: "Afro-Americans who applied for admission were ignominiously insulted; and, while the sign 'For whites only' did not meet the gaze, as it once did at the Moody meeting held at the First Regiment armory building, it was nevertheless the rule."

—The Cornell University Christian Association maintains a representative in Japan to do Christian work among the educated young men of that country. The name of the Cornell missionary is R. S. Miller, and he has now been in Japan nearly four years. He resides at Tokio. Cornell is the only university in the United States that supports a foreign missionary.

—The Rev. Floyd Tomkins has just resigned the rectorship of St. James's Church, Chicago, the most prominent of the Episcopal churches there; he declares that his Low Church views can no longer be made to tally with the well-known High Church leanings of his Bishop. In this connection it may be added that auricular confession is practiced in four churches of Bishop McClaren's diocese, one of which is his own cathedral.

—The Rev. Howard S. Bliss, associate pastor of Plymouth Church, has been called to the Christian Union Congregational Church of Upper Montclair, N. J. It is probable that he will resign from Plymouth Church to accept the call. Mr. Bliss has been with Plymouth Church about five years, and was ordained when he was installed there. He had completed his studies at Union Theological Seminary two years before, and had studied in England and Germany.

—The mistake has again been made by several newspapers of saying that Dwight L. Moody receives a royalty of twenty per cent. from the publishers of "Gospel Hymns," and that this royalty has amounted to $1,250,000. William E. Dodge corrects this by stating that neither Mr. Moody nor Mr. Sankey has ever received a cent from this royalty; at first it was placed in the hands of trustees, who distributed it to religious and charitable institutions according to their judgment; but afterward, at the request of the trustees, "the moderate amount of royalty has been turned over to the trustees of the Northfield and Mount Hermon schools." Mr. Dodge, who was for some years one of the trustees, speaks with authority.

—"The proud title of 'The National Church of India' is," says the "Missionary World," "borne by a little society in Madras, founded by the native physician, D. Palni Ahndi, who is an earnest and sincerely pious man. His avowed intent is little by little to unite under its banner all Christians—at least all Protestant Christians—of India. What moved him to this step? Christianity, he seems to have said, as brought by the missionaries, comes to us in the multiform divisions of the English and American sects. We cannot understand the distinctions between these sects. and still less can we desire that this motley variety should be grafted upon Indian Christendom. Therefore we will found a communion independent of all these distinctions, one which seeks to set forth a simple, confessionless Christianity."

Ministerial Personals

CONGREGATIONAL

—C. M. Cady has ceased to supply the church in Prescott, Ariz., and is now in Sierra Madre, Cal., open to further calls.

—Charles L. Morgan has become pastor of the Central Church, Jamaica Plain, Mass.

—Charles S. Macfarland, associate pastor of the Maverick Church, East Boston, Mass., resigns to enter the Yale Divinity School.

—M. P. Dickey was, on June 6, installed as pastor of the church in Milton, N. H.

—T. J. Lewis, of East Andover, N. H., has resigned.

—C. F. Clarke, of Whitneyville, Conn., has received a call to Sherburne, N. Y.

—F. H. Maar has received a call to the Fourth Church of San Francisco, Cal.

—E. G. Swartthout, of Perry, Mich., has resigned.

PRESBYTERIAN

—R. S. Ingles, of Crawfordsville, Ind., accepts a call from Jackson, Mich.

—J. W. Gilland, of Shamokin, Pa., accepts a call from the Westminster Church of Brooklyn, N. Y.

—E. F. Gallagher accepts a call to the Bellevue Church, Allegheny, Pa.

—Martin Luther was installed as pastor of the Seventh Church, South Englewood, N. J., on June 14.

OTHER CHURCHES

—Charles Maar has accepted a call to the Reformed church of Cobleskill, N. Y.

—J. P. Lytton has resigned the pastorate of the Episcopal church in West Plains, Mo., to accept an election as rector of Trinity Church, Greeley, Colo.

—W. A. Granger, of Owego, N. Y., accepts a call from the First Baptist Church of Mount Vernon.

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The Young Men's Christian Association Jubilee

From a Special Correspondent

At the close of the twelfth World's Conference of the Young Men's Christian Associations, held in Amsterdam in 1891, it was understood that arrangements would be entered upon forthwith for special observances in London in June of the jubilee year. The year of jubilee has come, and a magnificently auspicious series of meetings has just been brought to a close.

Not many will be found to dispute the claim that Westminster Abbey is the most interesting Christian edifice in the world. Here, where all the sovereigns from Edward the Confessor to Queen Victoria were crowned, where the dust of at least a score of kings and queens is lying in adjoining vaults and tombs, where statuary and brasses recall some of the greatest events of centuries, the jubilee was opened on Friday afternoon, the first of June. It was my lot to endure an hour's squeezing in one of the chapels of the Abbey, endeavoring to catch the words of the Archbishop of Canterbury as he opened the last Pan-Anglican Council, and the remembrance of the bruises received on my body on that occasion gave me wisdom to look out for more congenial surroundings at the opening service of the jubilee. A spot where no one could molest me, unless the statues of some of the old heroes should suddenly become animate, was found, and pleasure was had in listening for twenty-five minutes to the Anglican orator who was intrusted with the religious preliminaries to the eventful celebration which has stirred the British metropolis for a whole week.

There is one man in London to-day whose name is on the lips of tens of thousands. George Williams was "green" when he left quiet Bridgewater more than half a century ago; but, like Daniel, he was good. And when he came up to great London he not only knew how to say No, but, like him who in Babylon became the "third ruler in the kingdom," he exerted a positive influence for good among his companions in the great city. The jubilee which commemorates the organization of the first Young Men's Christian Association on the 6th of June, 1844, by George Williams, naturally brings him into prominence. To clothe the Hebrew youth with scarlet and put a chain of gold about his neck no more damaged him who rose to be the greatest in Babylon than did the honors of knighthood from his Queen, and the proclamation concerning him of the bestowment of the freedom of the city, to the founder of the institution which, if it can receive a helping hand, is getting a fine lift upward and onward by the jubilee service in this place of its birth. Now that the single association of June, 1844, has grown to the membership of five hundred thousand in no fewer than five thousand associations, formed in all parts of the world, the friends of Christianity will glory in it if the workers identified with the Young Men's Christian Association shall build for the next fifty years upon the spiritual foundations laid by their founder, who has been remarkably used by God in a work which, on this jubilee year, press, platform, and pulpit are making known for the encouragement of the lovers of mankind.

Exeter Hall, on the Strand, has been the chief rallying center for the two thousand delegates for whom the billeting committee made provision, and for the many friends of the Association who have come up to London for the jubilee. Generally speaking, the programme has been carried out smoothly. Where German, French, and Scandinavian tongues have a claim for expression as well as the English, and where there is not only a desire but a persistency for exercising the claim, it is understood how time becomes exhausted in conference, and interest lessened in parts of the proceedings. Notwithstanding the hindrances consequent upon the multiplication of languages, the Conference proceedings have been bright, attractive, and commanding. The national conferences have been fruitful of good, and the gathering together of the nations' representatives in the general conference has presented to the onlooking world a spectacle of brotherly love and of earnestness in a grand service for the Lord. The topics brought out on the programme were not numerous, but they evidenced the wisdom of the selectors. All the speakers had not the same claim upon the attention of the auditors, but, all in all, there was a healthy, inspiring, Godlike ring about the utterances of the speakers that is indicative of profitable outcomings for the Association work throughout the world.

In connection with the jubilee a special thanksgiving service was held in great St. Paul's. When good John Browdie came up from Yorkshire to London and saw St. Paul's Cathedral for the first time, he said to his wife, "See, there, lass! there be Paul's Church. Ecod, he be a soizable one, he be!" And another rustic, on viewing the pile for the first time, gave vent in this wise:

> I set up my horse and walkt to St. Paul's;
> "Lord," thought I, "what a church is here!"
> And then I swore by all Christian soules,
> 'Twas a mile long, or very neere.

It may be maintained that there were fifteen thousand in the Cathedral on the sixth of June, but the Bishop of Ripon had access to but a few of these. The acoustics are abominable. I have been there with Canon Liddon in his palmy days, but thought many a time, What a pity to have the eminent divine in that huge place straining himself to reach the back pews when but a few in the front seats could know what was being said! The Bishop's thankfulness was eloquently expressive, but only a few out of the multitude could hear a word. Some looked for the doors to the whispering-gallery, others stepped out into Paternoster Row near by, while one and another crossed the street, and, entering by the door numbered 72 St. Paul's Churchyard, looked through the business quarters of Hitchcock, Williams & Company, not leaving the premises until they went to an upper room and bent the knee in the little chamber where fifty years ago the Young Men's Christian Association was born.

As a rule, the proceedings of a World's Young Men's Christian Association Conference are varied by a few interesting extras. In 1888 the citizens of the Swedish capital set themseves to do honor to the Association's delegates by providing steel steamers and securing accommodations for thousands on an excursion on the Baltic. Three years later the enterprising people of the city to which Erasmus made reference when he said that he knew a people who lived on the tops of trees like rooks, entertained the visitors by a railway trip to Nymengen and the German frontier; and, although the buildings of Amsterdam may rest upon piles, they who sniff the breezes from the Zuyder Zee and do business in the commercial capital of historical Holland know how to entertain. And London entertained in a delightful way. The ancient and venerable corporation voted a thousand pounds towards a reception for the visitors from all lands. An invitation extending to three thousand five hundred persons was sent out. Judging from appearances, none asked to be excused. The succcessor of Dick Whittington presided; sheriffs, officers, etc., assisted him in the Guildhall. Providentially, all escaped from the jam alive, and the universal testimony was that it was a good time. It was on this occasion that George Williams was honored with the freedom of the city. The Royal Albert Hall in South Kensington was the gathering-place for another reception on Jubilee Day, the 6th; it was a fitting place. At the corners of the base of the Albert Memorial near by are four marble sculptures representing Europe, Asia, America, and Africa. These and the statue of the Prince Consort were examined before entering the Hall. The oval hall, of the Italian Renaissance style, was brushed up for the occasion. The seven thousand gas-jets shed forth a most brilliant light; the decorations were gorgeous; the place was packed. Here a bust of Williams was unveiled, and the proceedings were altogether enthusiastic. The delegates were entertained by a gymnasium drill and musical selections by Carter's choir; the Upsala singers from Sweden rendered some choice selections, and every one was charmed with the solos of Antoinette Stirling.

Much interest was taken in the invitation from Queen Victoria to visit the royal residence and gardens. Windsor is, without dispute, the most magnificent royal domain in the world. The delegates were granted permission to visit Frogmore and inspect the mausoleum erected to the memory of Prince Albert—a favor which never before was granted to any public assembly. The delegates were favored with a taste of her Majesty's cookery, for a tent was erected with good things within. A royal artist photographed the visitors and their friends. Then a short meeting was held; with praise to the Lord, gratefulness to the Queen, loyalty expressed to Christ, and fealty to the Young Men's Christian Association service, the Jubilee was concluded.

From the Queen's gardens some went to Eton, others returned to London. To one was granted a royal table on which to pen for an office in Clinton Hall, New York, some jottings on a glorious semi-centennial by

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Commencement Week at Atlanta University

The Northern visitor at Atlanta University, whatever he may have been told before, is likely to receive many new and lasting impressions of the full import of the work there carried on. The end to which the University addresses itself, under the wise guidance of President Horace Bumstead, is to fit the young men and women there gathered together to become the leaders of their race. At present the demand for colored teachers in the South exceeds the supply. Nearly all the graduates of the school are engaged in teaching during a part or all of the year. It is estimated that over ten thousand children in Georgia alone are taught annually by those who have been connected with the institution at Atlanta. The importance of the influence exerted on the colored race in the South by this and similar institutions one cannot overestimate.

One cannot but be pleased with the natural advantages of the location of Atlanta University. The buildings are imposing, and are situated on ample grounds overlooking the

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prosperous city of Atlanta. An electric line of surface cars runs by the College, and shortens the mile from the center of the city. Some reminders of times less peaceful are found in the line of earthworks that may still be traced over a part of the seventy acres in the college precincts.

On the morning of Thursday, in the last week in May, there might have been seen hastening towards the college grounds, from all parts of the city, well-dressed colored people. The colored people of Atlanta comprise about forty per cent. of the population, and are said to own more than a million dollars of property.

As the Commencement exercises of the graduating class began in the Ware Memorial Chapel, our Northern visitor could not but be impressed by the sight of the audience there assembled. It was not its prevailing color, for, aside from the Faculty and their families and the visitors from the North, there was hardly a white person present. It was an audience novel for another reason, and very unlike the audience usually assembled at the conventional commencement exercises. It was made up of the relatives and friends of the graduating class and many of the alumni of the University, and impressed the observer as rarely earnest and sympathetic. When one thinks of the necessary struggle for these young men and women before the prize of an education can be gained, there was reason for the interest so glowingly manifested in the faces of their friends. It was an inspiring audience for a speaker.

The young men of the graduating class appeared in academic gown, and carried their part with grace and dignity. Their orations were good in subject matter and creditable in delivery, and the whole performance would have been commendable at any college commencement in the country. There were an earnestness and a manliness to be discerned in the faces of these young men which told of an education wrested from adverse circumstances—of a struggle before the prize was gained. The look gave promise of success in life.

The Commencement address following the orations was delivered by Dr. S. Gilbert, the editor of the "Advance," who had come from Chicago for this purpose. His subject was "The Atlanta University, and its Part in the True Americanization of America." This address was received with close attention, and was warmly applauded, as it deserved.

Among other Trustees of the University on the platform were Dr. Daniel Merriman, of Worcester, Mass., who delivered the baccalaureate sermon the Sunday previous, and the Rev. J. H. Twichell, of Hartford, Conn. Mr. Twichell has long been a useful friend to the University, and is regarded with especial affection by all connected therewith because of his relation to the Wares. Memorial windows in the chapel testify to the love in which the former President and his wife are held at Atlanta University.

Of very great interest, also, were the graduating exercises of the normal class, which took place the Tuesday evening before. Upon the platform were the fifteen young ladies of the graduating class, tastefully attired in white. They would not be called young ladies in Atlanta outside of the college precincts, and many of them, as they journeyed to their homes over the Southern railways, would be obliged to travel in the "Jim Crow" cars provided for colored people. To any one who heard their essays and noted their marks of refinement, they were ladies anywhere.

The exercises opened with a chorus from the "Messiah," which was beautifully rendered. The essays followed, interspersed with music, vocal and instrumental, and were concluded with the President's address to the graduating class. This was earnest, wise, and sympathetic, and was spoken by one who well knew the circumstances of the life that opened before his graduates. It is a life far different from that which spreads before the young ladies of our Northern schools when they lay aside the flowers of graduation day, and the discouragements and difficulties in their work among their own race were well known to Dr. Bumstead.

The visitors were given an opportunity to inspect the school exhibits, the printing-office, and the work done by the industrial classes. There could be seen young men striking out sparks from the blacksmith's anvil, or turning out useful articles in the lathe-room, all surrounded by an admiring crowd of friends of the gentler sex. The University is well equipped for instruction in the most useful branches of manual labor.

The only thing that marred the pleasure of the visit was the action that the Trustees of the institution were forced to take in conforming the expenses of the coming year to what they could hope to raise for its support. When the President announced from the platform that the enforced reduction in expenditures required the cutting off of certain grades and prominent features of the educational work, the effect of the announcement was visible in the faces before him. What it meant to the students and to the parents could be seen. Although necessary, it seemed a cruel economy.

One cannot visit Atlanta University without being made aware of the great work it is doing for the colored race in the South. The means for carrying on this work must, in the immediate future, come from the North. The necessities laid upon our charitable people in these times are great, but the possibilities of the harvest in this educational work among the colored people of the South are great also. Every dollar dropped into the treasury of Atlanta University at the present time is a seed planted in ground made ready, and which promises glorious possibilities in the way of a harvest.

A. C.

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Cholera Precautions

At last some fairly decent measures have been formulated by the International Sanitary Convention, not only for stricter disinfection and quarantine, but in prevention of cholera by more vigorous control at its source. Mecca has accomplished untold misery in the cholera distribution to Moslem pilgrims, occasioned by other pilgrims coming from India. The admirably definite rules now presented provide that India shall not have the same chance to precipitate evil on all mankind as she did in the awful visitations of 1817, 1830, 1841, 1847, and in the epidemics of more recent years; hence all Indian pilgrims must be officially inspected before embarking for Mecca; the vessels in which they sail must provide sufficient space for them, the minimum allotment to each pilgrim being stated by the convention; furthermore, the ships themselves must undergo medical inspection before sailing, they must have on board an ample supply of pure water, and must submit to quarantine whenever and wherever demanded, provision being also made for the re-establishment of the Turkish lazarettos on the Red Sea. Recent reports of cholera from Portugal make the above provisions all the timelier.

Books Received

ALLYN & BACON, BOSTON

Syle, L. DuPont. From Milton to Tennyson. $1.

THE BAKER & TAYLOR CO., NEW YORK

Christianity Practically Applied. General Conference Evangelical Alliance, Chicago, 1893. 2 Vols. $4.

GINN & CO., BOSTON

Smith, Charles F. Thucydides. Book III. $1.75.
Tompkins, Arnold. The Philosophy of Teaching.

HARPER & BROS., NEW YORK

Wolf, Emma. A Prodigal in Love. $1.25.
Steel, Flora A. The Potter's Thumb. $1.

Boyesen, Hjalmar Hjorth. Literary and Social Silhouettes. $1.
Howells, W. D. The Mouse-Trap. 50 cts.

LOUIS LOMBARD, UTICA, N. Y.

Lombard, Louis. Observations of a Musician. 50 cts.

MACMILLAN & CO., NEW YORK

Scott, Sir Walter, Bart. The Fair Maid of Perth. $1.25.
Clough, Arthur Hugh. Selections from Poems. $1.
Helm, Elijah. The Joint Standard. $1.10.
Simcox, E. J. Primitive Civilizations. 2 Vols. $10.
The Temple Shakespeare, Measure for Measure, and The Comedy of Errors. 45 cts. each.
Conder, Claude R. Judas-Maccabæus. $1.25.
Deussen, Dr. Paul. The Elements of Metaphysics. Translated by C. M. Duff. $1.50.
Gomme, Alice B., and Winifred Smith. Children's Singing Games.

THE MERRIAM CO., NEW YORK

Tillier, Claude. Belle-Plante and Cornelius. Translated by Benjamin R. Tucker. $1.25.

CHARLES WELLS MOULTON, BUFFALO

Trail, Florence. Under the Second Renaissance. $1.

NATIONAL EDUCATIONAL ASSOCIATION, NEW YORK

Proceedings of the International Congress of Education.

G. P. PUTNAM'S SONS, NEW YORK

Leroy-Beaulieu, Anatole. The Empire of the Tsars and the Russians. Translated by Z. A. Ragozin. Part II. $3.
Egleston, Thomas. The Life of John Paterson. $2.50.
Stockbridge, George H. Balder the Poet, and Other Verses. $1.

FLEMING H. REVELL CO., NEW YORK

Wells, Amos R. Business: A Plain Talk with Men and Women who Work. 35 cts.

ROBERTS BROS., BOSTON

Pendleton, Louis. The Wedding Garment. $1.
Farr, Florence. The Dancing Faun. $1.

CHARLES SCRIBNER'S SONS, NEW YORK

Sabatier, Paul. Life of St. Francis of Assisi. $2.50.

WILLIAM HOME TOLMAN, 427 W. 57TH ST., NEW YORK

Tolman, W. H., and W. I. Hull. Handbook of Sociological Information with Reference to New York City.

THOMAS WHITTAKER, NEW YORK

Scott, Frederick G. Elton Hazlewood. 25 cts.
Saunders, Frederick. Pastime Papers. 50 cts.
Henry, Caleb S., D.D. Satan as a Moral Philosopher. 50 cts.

R. H. WOODWARD CO., BALTIMORE

Burrows, J. L., D.D. What Baptists Believe. 25 cts.

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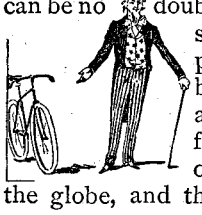

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Recreation Department The Outlook

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HOTELS AND RESORTS

Canada

PRINCE EDWARD ISLAND

HOTEL ACADIA

Grand Tracadie Beach. Second season opens June 15. Address as above for circulars and terms.

H. L. HALL, Proprietor.

Canada

Belœil the Beautiful

HOTEL IROQUOIS

ST. HILAIRE, P. Q.

1,600 feet elevation. Five minutes' walk from beautiful lake. Good fishing and boating. Healthiest location east of the Rocky Mountains. Tennis-courts, croquet-grounds, bowling-alleys, billiard-rooms, livery. For terms and directions for reaching the place address H. P. DYE, Hotel Iroquois, St. Hilaire, P.Q., or N.Y. office, care Outlook, New York.

California

LOS ANGELES: The Hollenbeck

Illustrated book describing Southern California sent on request by A. C. BILICKE & CO.

Colorado

COLORADO SPRINGS, Colo.: The Antlers

Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, Proprietor.

Connecticut

HAUTBOY HILL FARM will be opened for guests as usual. Tired-out professional men or weary wives who want rest will find real country and comfort. Pamphlet sent on application.

HARRY SEDGWICK, Cornwall Hollow, Conn.

CREST VIEW SANITARIUM **GREENWICH, CT.**

Absolutely healthful; very accessible; superior accommodations; home comforts. H. M. HITCHCOCK, M.D.

A BEAUTIFUL SUMMER RESORT,
ALWAYS COOL AND NO MOSQUITOES

INDIAN HARBOR HOTEL,

GREENWICH, CONN.
OPENS SATURDAY, JUNE 23.
B. H. YARD, PROPRIETOR.

Situated on Long Island Sound, 28 miles from New York; 46 minutes from Grand Central Depot. Send for descriptive pamphlet—Mr. Yard at Murray Hill Hotel, Thursday evenings and Friday mornings until noon.

Moseley's New Haven House

one of the most famous and comfortable hotels in New England, has been enlarged and modernized in all arrangements; passenger elevator; opposite Yale University; handy to the business district. New Haven has unusual attractions in its parks and drives to the shore. Rooms and board by the week during the months of July and August at reduced rates. SETH H. MOSELEY.

Pequot House and Cottages

NEW LONDON, CONN.

NOW OPEN

A delightful combination of seashore and country life at the Pequot. Furnished cottages to rent for the season. Send for terms and circulars. BLANCHARD & HAGER.

HOTEL RIPPOWAM and Cottages

Stamford on the Sound

50 minutes from New York. Hotel has all city conveniences. Extensive grounds and fine old shade; celebrated spring water; vegetables grown on place. Orchestra.

F. T. MacGEVERAN, Manager,
Late of the Seminole Hotel, Winter Park, Fla.

Maine

BLUE HILL INN

BLUE HILL, Me.

Third season. Noted for its healthy location. On the picturesque Blue Hill Bay. Mountainous and mild sea air. Prices reasonable. H. L. BANKS, Manager.

OTTAWA HOUSE

CUSHING'S ISLAND, MAINE

The highest, healthiest, and most charming spot on the coast of Maine. Send for circular.

M. S. GIBSON, Portland, Maine.

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Maine

GREENACRE INN
ELIOT, MAINE

Opens for guests June 27, **under its original manager,** Miss M. Daniell, of the Rumford Kitchen, World's Fair, Chicago, and late of University of Chicago. Circulars on application. Miss M. DANIELL, Eliot, Maine.

HOTEL PARK FIELD
Kittery Point, Maine

Finest position at the harbor. Unsurpassed bathing, boating, and fishing. Good shade. Hotel homelike and first-class in all appointments. Write for rates. J. E. FRISBEE

KITTERY POINT, MAINE
PEPPERRELL HOUSE

Four miles from Portsmouth, N. H. A pleasant, healthy, and quiet summer resort. Seashore and country combined. Safe boating. Good fishing. For descriptive circular, terms, etc., address E. F. SAFFORD, Prop.

MOUNT DESERT ## THE GLENCOVE

Fine location. Good rooms and table. For circular and terms address LYNAM & CAMPBELL, Seal Harbor, Maine.

The Ne-mat-ta-no
NORTH LUBEC, MAINE

Hotel conducted on Christian principles. Board, $7.00 to $12.00 per week. Splendid water and mountain view from all rooms. For circulars address
HUGH CAMPBELL, 45 Union St., Boston.

PORTLAND, MAINE
PREBLE HOUSE
$3.00 per day. J. C. WHITE.

Hotel Sorrento
SORRENTO, MAINE
OPEN JUNE 15

Delightfully situated on Frenchman's Bay, opposite and six miles from Bar Harbor. Hotel new, has electric lights and first-class appointments; tennis-courts, fine livery, good fishing, and a safe harbor for yachts. This resort is exempt from hay-fever. Special terms for the entire season. Address
E. F. LAMB, Manager, Sorrento, Maine.

SULLIVAN HARBOR, MAINE ## MANOR INN
Opposite Bar Harbor.
For circular address W. O. EMERY, Sullivan, Me.

York Beach, Maine ## DONNELL HOUSE

Opens July 1st. Long Sands, a firm, hard beach nearly two miles in length, lies in front of the house. Country and seashore combined. Sea fishing, boating, and bathing. Farm connected. Splendid drives and walks. Spring water. Send for booklet. B. G. DONNELL, Manager.

"OCEAN HOUSE," York Beach, Maine, *largest and leading* Hotel, directly opposite the *bathing surf*; opens June 25th. Send for circulars, which describe the many *attractive features. Terms to suit the times.*

YORK BEACH, Hotel Rockaway
Grandest views on Maine Coast. Surf-bathing. Beautiful drives and walks. H. A. MITCHELL.

Hotel Albracca
YORK HARBOR, MAINE
Opens June 7

Write for circular. W. L. BAKER, Prop.

York Harbor, Maine
MARSHALL HOUSE
Opens June 25. E. S. MARSHALL, Proprietor.

Massachusetts

SNOW COTTAGE, Cape Cod, Mass.
Beautifully situated a few feet from the ocean. Pine and salt air. Moderate rates.

HILL VIEW, Conway, Mass. A pleasant country home. Pure air and water. Beautiful views and charming drives. Among the foot-hills of Green Mts., west of Conn. River. Address E. L. CHILDS.

Bring your Tennis, Bathing, and Riding suits, and spend your vacation at The Prescott, on Swampscott Beach. **Fine Lawns, Good Beach, Excellent Roads.** *The Prescott faces the sea.* Modern conveniences. Mrs. F. H. GOULD, Lynn, Mass., will give information.

May 1st —— Nov. 6th

HALCYON HALL
Millbrook, Duchess Co. N. Y.

The hotel curiosity of the nineteenth century. Situated on the peak of Dutchess County. Two and one-half hours from New York, via N. Y. Central R. R. Elevation, 1,000 feet. Dry air. Fine roads and livery. Extended views. Orchestra, ten pieces, three times daily. Terms, Five Dollars and upwards. Apply for terms and prospectus to
H. H. VALENTINE, Manager, Millbrook, N. Y.

WHITE MOUNTAINS, N. H.
PROFILE HOUSE and Cottages

The largest of the leading Summer Hotels, with a patronage of the highest order, situated in the beautiful Franconia Notch, which possesses many points of attraction unequaled in New England. Open June 26th to Oct. 1st. For rooms address, until June 15th, C. H. Greenleaf & Co., Hotel Vendôme, Boston; later, Taft & Greenleaf, Profile House, N. H. Also

The Flume House
in Franconia Notch, five miles from the Profile House Most desirable for families and parties wishing for a long season in the Mountains. Open June 1st to October 20th.

Massachusetts

MARBLEHEAD
ROCKMERE POINT. Cove Cottages will accommodate a few summer **boarders;** large, airy rooms; fine views; prominent headland; grounds and beach for bathing, boating, and fishing **private for our guests.** Address J. R. GILES, Marblehead, Mass.

The SPRINGFIELD
NANTUCKET, MASS.

Open the year around. Rates, $2.50 to $3.50 per day.
SEND FOR CIRCULARS
CHARLES H. MOWRY, Proprietor.

CAPE COD
Pure sea air, best ocean view, surf-bathing. Write **HIGHLAND HOUSE, North Truro, Mass.**

BAKER'S ISLAND, Salem, Mass. ## THE WINNE-EGAN
Situation unsurpassed on Atlantic Coast. Opens June 16. Send for prospectus. Address Dr. Nathan R. Morse, Prop.

OCEAN HOUSE
SWAMPSCOTT, MASS.

The leading resort near Boston on the North Shore. Application can be made at the hotel, Swampscott.
Mrs. M. H. CARTER, Prop.

WELLESLEY, MASS.—Hotel Waban. Quiet, pleasant resort, charming scenery, fine drives, cheerful rooms, broad veranda, pure air, water; best home cooking. The MISSES GALE, Box 148.

New Hampshire

BARTLETT, N. H.
CAVE MOUNTAIN HOUSE
Very pleasantly located, right in the heart of White Mountains; fine drives and scenery; within 12 miles of the famous Willey Slide and 15 miles of the Notch, and an easy day's trip to Mt. Washington; has all modern improvements, electric bells and lights, bath-rooms, fine water, etc.; good table, and rooms large and airy; can accommodate 75 guests; rate per day $2.50; rate per week, $7 to $12; reduced rates for families remaining the full season. Reference, O. H. Smith, 75 State Street, Boston. Address E. A. STEVENS, Bartlett, N. H.

THE COLUMBUS, Bethlehem, N. H.—Open June 10th to Oct. 10th. New and first-class. Pure milk and cream and plenty of fresh vegetables and berries. For particulars and terms apply to G. ALLEN NOYES

ECHO HILL HOUSE
WHITE MOUNTAINS, Bethlehem, N. H.
An Ideal Summer Home. CALLAHAN & LEAVENS.

WHITE MOUNTAINS, N.H.
MAPLEWOOD

East End of the famous town of Bethlehem. Grand center of all the White Mountain attractions. The great resort of health and pleasure. Maplewood Hotel opens July 6. Maplewood Cottage opens June 10. **13 FURNISHED COTTAGES.** Send for illustrated folder to AINSLIE & WEBSTER, Managers,
No. 62 Boylston Street, Boston.

New Hampshire

BETHLEHEM, N. H.
HOWARD HOUSE
Central location; pleasant; good table; moderate prices. F. E. DERBYSHIRE.

BETHLEHEM {WHITE MTS.} N. H.
The Sinclair
OPENS JUNE 15

Rates per day, $3.50. Special for families by week.
SEND FOR CIRCULAR

THE UPLANDS
AND COTTAGES, BETHLEHEM, N. H.

Located on the highest point in town; wide lawns thorough heating for late guests; accommodates 150.
F. H. ABBOTT, Prop.

White Mountains
Lake Winnipesaukee
SENTER HOUSE **Centre Harbor, N. H.**

A Summer Hotel of the highest grade. Plans, illustrated circulars, and prices may be obtained at address below, or, if preferred, will be pleased to call in person at residences and places of business. Address until June 30, Stewart House, 41st St. and Broadway, N. Y.
A. H. REYNOLDS (lately Laurel-in-the-Pines).

Forest Hills Hotel
and Cottages
FRANCONIA, N. H.

Open from May to November. Capacity, 150 guests. Rates, $3 and $4 per day.
Also caters to **"House Parties"** winter months. Especially fitted and favorably located for cold weather. JAMES W. DUDLEY, Proprietor.

MT. LAFAYETTE HOUSE, Franconia, White Mountains, N. H.—A delightful summer resort among the mountains. Open May 1. Send for circular. RICHARDSON BROS., Proprietors.

INTERVALE, N. H. ## BELLEVUE HOUSE
Now open. Fine views of the mountains. A pretty booklet is sent free. J. A. BARNES' SONS.

IRON MOUNTAIN HOUSE
Jackson, N. H.
Now open. Special inducements to early visitors. Send for circular. W. A. MESERVE.

WHITE MOUNTAINS.—Highland House, Jefferson Highlands, New Hampshire. Elevation, 1,650 feet. Reduction for June and September. Send for circular. J. L. POTTLE.

(For other advertisements in this department see following pages.)

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PLINY RANGE HOUSE

Jefferson Highlands. N. H.

Beautiful situation; high elevation; reduced rates for June and September; good rooms and board; beautiful drives. Correspondence solicited. GEO. W. CRAWFORD & SON.

The Wentworth

Newcastle, N. H.

Railroad Station, Portsmouth, N. H.

Thirty minutes distant, where coaches from the house meet every train.

The Fashionable Resort of the North Shore

Open for the Season June 30th

New Rockingham

Portsmouth, N. H.

FINEST HOTEL IN THE COUNTRY

Popular and convenient stopping-place for tourists en route to or from the Mountains, Canada, or resorts of Maine.

Frank Jones, Proprietor. **W. K. Hill,** Manager.

THE GRAND VIEW LITTLETON, N. H.

Location unsurpassed. Large farm connected. Send for circulars. F. O. NOURSE, Propr.

LITTLETON, N.H.—Mountain Home House. Beautifully located near all the points of interest in the White Mountains. Abundant shade, pure water, perfect drainage. Mrs. E. D. SAWYER.

Oak Hill House

LITTLETON, N. H.

One of the most extended and magnificent views in the White Mountains. Perfect drainage; electric lights; all modern improvements. Send for circular. Geo. Farr & Co.

PITMAN HALL LOWER BARTLETT, N. H.

Rates are reasonable for early guests. Address FRANK THOMPSON.

THE GRAND MONT VERNON, N. H.

1,200 feet above the sea; pine groves, beautiful scenery, pure air, pure water, fine orchestra. For illustrated pamphlet address WADE & CAMPBELL, Managers.

THE WHITE MOUNTAIN HOTELS

FABYAN HOUSE

Now Open

CRAWFORD HOUSE

MT. WASHINGTON SUMMIT HOUSE

Will open June 30

Correspondence invited from those desiring accommodations. Post and telegraph office in each house. Information at Recreation Dept., The Outlook, or address BARRON & MERRILL, Proprietors.

White Mountains, N. H.

TWIN MOUNTAIN HOUSE

Most central location in the mountain region.

Opens June 20

For descriptive circular and rates address WM. A. BARRON, Manager.

SUNSET PAVILION

North Conway, N. H.

Now open. Write for rates.

A quiet house; 30 guests; new, first-class; 1,700 feet elevation; unsurpassed views; cold spring water; no hay-fever. Open June 15.

MIRAMONTE

SUGAR HILL, N. H.

Circulars at our New York Office, care the Recreation Department, The Outlook, 13 Astor Place; also 20 S. Front St., Philadelphia, Pa. For rooms write "MIRAMONTE," Sugar Hill, N. H.

New Jersey

THE CHALFONTE

ATLANTIC CITY, N. J.

On the ocean front. Thoroughly modern and complete. Hot and cold sea-water baths, passenger elevator, etc. Send for descriptive illustrated booklet.

E. ROBERTS & SONS.

New Jersey

THE IRVINGTON

ATLANTIC CITY, N. J.—On the beach. Elevator; steam heat; filtered water; sun parlors; billiard and music rooms. CHAMBERS & HOOPES.

The Norwood

AVON-BY-THE-SEA

MONMOUTH CO., NEW JERSEY

Situated in the Pines, two blocks from the Ocean; capacity, one hundred guests. Address Miss A. E. ODGERS.

BERNARDSVILLE, N. J.

SOMERSET INN

will open about June 1st. Address GEO. W. TUTTLE, Manager, Bernardsville, N. J., or call on premises Wednesdays and Saturdays.

Carriage will meet train leaving New York 9 A.M. those days.

BORDENTOWN COLLEGE Summer guests can be accommodated, June 1 to Sept. 1. Excellent table; pleasant rooms; delightful grounds on the bluffs of the Delaware. Penn. R.R., between N. Y. and Phila. Five minutes from station. Reasonable rates. Mrs. G. S. BOWEN, Bordentown, N. J.

Ocean Grove, N. J. **The Manchester**

27 Ocean Pathway

Terms from $8 to $12 per week. Mrs. B. S. KELLOGG.

New York City

ST. DENIS HOTEL

Broadway and Eleventh St.

Opp. Grace Church, NEW YORK

The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new **Dining-Room** is one of the finest specimens of Colonial Decoration in this country. WILLIAM TAYLOR.

New York

Delavan House

ALBANY, N. Y.

Centrally located. A pleasant house for Tourists. HURTY & MOORE, Props.

ADIRONDACKS

The ALGONQUIN Lower Saranac Lake

Opens June first. Illustrated book at Recreation Dept., The Outlook, Astor Place.

JOHN HARDING, Prop., Algonquin, Franklin Co., N. Y.

ADIRONDACKS

Reasonable rate for rooms in cottages connected with the **LAKE VIEW HOUSE, Ausable Chasm, N. Y.**

BLUE MOUNTAIN HOUSE Blue Mountain Lake N. Y.

TYLER M. MERWIN, Proprietor. Finest view of Lakes and Mountains in the ADIRONDACKS. Good boating and fishing. Free from Hay Fever. Open all the year. Terms reasonable. Send for circulars.

ADIRONDACKS

CASCADE LAKE HOUSE

Cascadeville, New York

Nine miles from R.R. station; best trout-fishing in mountains; boating, bowling, tennis, etc.; telegraph and *P. O. in house. Send for circular.*

CHAS. FURY, M'g'r. E. M. WESTON, Prop.

CATSKILL MOUNTAIN HOUSE

Open June 20. 3½ Hours from New York. CATSKILL MOUNTAIN HOUSE Co., Catskill, N. Y.

WOODMERE HOUSE and COTTAGE

CATSKILL, N. Y.

Beautiful drives; river, mountain, and intervale scenery. Send for circular. A. PARSONS, Prop.

MAPLEWOOD HOUSE AND COTTAGES, Ellenville, N. Y.—Newly furnished and fitted with modern appliances. Milk, fruit, and vegetables from owner's farm. Large rooms; shady lawn. N. LEFEVER.

New York

The Jackson Sanatorium

DANSVILLE, NEW YORK

(ESTABLISHED IN 1858.)

Elevated location, 1,200 ft. above sea-level, overlooking the beautiful Genesee Valley.

Personal Care of experienced Physicians. All valuable forms of treatment. Provision for rest, recreation, and amusement.

Elegant **fire-proof** main building and twelve cottages. Asphalt Roof promenade. Steam heat, open fires, electric bells, safety elevator, telegraph, telephone. Cuisine under supervision of Mrs. Emma P. Ewing, of Chautauqua Cooking School.

On line D., L. & W. R. R., between New York and Buffalo. Open all the year. For illustrated circular, etc. address J. ARTHUR JACKSON, Sec'y.

MUNNATAWKET HOTEL

Mansion House and Cottages

FISHERS ISLAND NEW YORK

Charmingly located; beautiful marine views; boating, bathing, fishing, billiards, bowling, livery; all modern improvements; most desirable resort along the Connecticut coast. Furnished or unfurnished cottages at moderate prices.

Hotel Opened June 1st

New York office, 945 Broadway, Room A, The Cumberland. W. C. WHITE, Manager.

Windsor Hotel, Bridgeport, Conn.

THE GLEASON SANITARIUM

ELMIRA, N. Y.

(*Established in 1852.*) Thoroughly remodeled the past winter; will reopen June 1st; all modern improvements; electric bells, elevator, gas, steam heat, sun parlor; all forms of baths—Turkish, Russian, Roman, and Electric; Swedish movements, massage. Location beautiful and healthy; 200 ft. above the valley and 1,000 ft. above the sea. *Write for descriptive pamphlet. E. B. Gleason, Manager.*

SPRINGVILLE HOUSE Good Ground, L. I.

Accommodates 75. Pleasantly situated on Shinnecock Bay. Good boating, surf and still-water bathing; free sail to the beach; rowboats free; pleasant drives; table well supplied vegetables from our own farm. Terms, $7 to $10 per week. GEO. W. SPENCER, Proprietor.

Santa Cruz Park

IN THE CATSKILLS

The "Lodge," the Club-House of the Santa Cruz Falls Association, opens June 1st. A limited number of guests can be accommodated from above date to October 1st. Apply early for rooms (with references) to

JAMES BOLTON, Manager, Haines Falls, N. Y.

A few furnished Cottages for rent. For particulars and circulars address

H. H. JOHNSON, President, 49 Beaver St., N. Y.

ADIRONDACKS—Flume Cottage, Keene Valley, N.Y. Heart of Mts.; beautiful, elevated; comfort, rest; no infants; circular written by guests; $8 and $10; till July 1, Box 111, Summit, N. J.

LAKE CHAMPLAIN Trembleau Hall Port Kent, N.Y.

Bathing, Boating, Fishing, Lawn-Tennis, etc. 'Bus meets all boats and trains. For terms address FARRELL & ADGATE, Prop'rs.

Circulars at The Outlook Co.

LAKE GEORGE, N. Y.—Hulett's Landing Hotel, greatly enlarged and improved, offers excellent accommodations. Location is most attractive. Prices moderate. Prospectus sent on application to HENRY W. BUCKELL, Prop., Hulett's Landing, N.Y.

ADIRONDACK WILDERNESS

Eight hours from G. C. depot, New York, via new line to Childwold, the heart of the Great North Woods.

Childwold Park House

on Lake Massawepie. Modern improvements. Hunting and fishing good. **Queen Anne Cottages** for rental. WM. F. INGOLD, Manager. For information call between 10 and 3 or address H. F. GRISWOLD, Clerk, R'm 10, World Bldg., N. Y. Mention "Outlook."

Mirror Lake Hotel

ADIRONDACKS

LAKE PLACID, N. Y.

Electric lights, steam heat, elevator, electric bells, orchestra, livery, and baths. All appointments positively first-class. Two thousand feet above tide-water. For particulars address

CHAS. E. MARTIN, Manager.

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New York

The Ruisseaumont

Hotel and Cottages at **Lake Placid, N.Y. (Adirondacks).** For rent of cottages and terms please address T. EDMUND KRUMBHOLZ, Lake Placid, N. Y.
THE GEM OF THE ADIRONDACKS

Under-Cliff

Northern end of **Lake Placid, Adirondacks.**
A select family resort.
Comfort, excellence, refinement.
Circulars from Recreation Department, *Outlook.*

Before you decide on your mountain resort for the summer, write the Recreation Department, The Outlook, for information in regard to a house in **Liberty, N. Y.**, among the Sullivan County hills, where good accommodations can be had for from $10 to $18 per week.

"RALPH'S"

UPPER CHATEAUGAY LAKE, N. Y.
An attractive, well-kept hotel, in one of the most delightful Adirondack wilds, affording the best sport combined with an unusual degree of comfort, making a season spent here an ideal summer outing.
J. W. HUTTON, P. O. Lyon Mountain, N. Y.

TOWER HOTEL NIAGARA FALLS, N. Y.

From tower view of thirty miles in extent and all points of interest can be seen. Rates, $2.50 a day. R. SINCLAIR

Mizzen Top Hotel

Quaker Hill, Dutchess Co., N. Y.

Season opens June 20.
N. S. HOWE, Proprietor
Post-Office address, Pawling, N. Y.

ON LAKE CHAMPLAIN—Hotel Windsor. New management: many improvements; long lease; cool, healthy; no hay-fever, no mosquitoes; splendid family resort. **Best fishing in the State.** Reasonable rates. For rates, etc., address G. C. HOWE, Proprietor, Hotel Windsor, Rouse's Point, N. Y.

Huestis House

Saratoga Springs, N. Y.

Open from May to November. Send for illustrated pamphlet. W. B. HUESTIS, Prop.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Massage, Electricity, all baths and all health appliances. Saratoga waters. Croquet, lawn tennis, etc. New Turkish and Russian baths. Send for illustrated circular.

ADIRONDACK MOUNTAINS

Leland House and Cottages

SCHROON LAKE, N. Y.
Accommodates 250. Opens June 12. Splendid drives, tennis, orchestra, bathing and boating; bass and trout fishing. C. T. LELAND, Manager.

ADIRONDACKS RUSSELL COTTAGE

Can accommodate 20. Terms, $7 per week. Full particulars. Address Mrs. A. R. RUSSELL, **Schroon Lake,** Essex County, N. Y.

SILVER BAY ON LAKE GEORGE.

Most charming location; modern house, acommodates 100. Moderate prices. Booklet sent. J. J. WILSON, Silver Bay, N. Y.

CHURCHILL HALL

STAMFORD, N. Y.
Healthful, Homelike, Attractive. Enlarged for season of '94. Send for descriptive and illustrated circular with opinions of Henry Ward Beecher and Dr. Lyman Abbott.
S. E. CHURCHILL, M.D., Stamford, N. Y.

GREENHURST STAMFORD, N. Y.

Near all points of interest. Lawn-tennis. Carriage meets all trains. Send for circulars. E. E. VAN DYKE.

New York

"THE CATSKILLS"
The Greycourt Inn

STAMFORD, N. Y.
Electricity; spring water; cuisine unexcelled. Send for circular. S. J. BROWN.

The Hamilton House STAMFORD, N. Y.

All modern conveniences. Open all the year. Free 'bus. Send for circular. A. E. TALLMADGE.

THE INGLESIDE STAMFORD, N. Y.

On Seminary Heights. First-class in all respects; excellent cuisine. Send for circular. E. O. COVEL.

Catskill Mountains
MT. VIEW HOUSE

STAMFORD, N. Y.
New and modern. Electric lights and bells. Now open. For circulars address B. McKILLIP.

NEW GRANT HOUSE

Open June 1st. For Descriptive Circular address JOHN P. GRANT, Stamford, N. Y.

STAMFORD, N. Y. THE WESTHOLM

New House; Modern Improvements; Best Cuisine. Open May 1st. Perfect heating by improved hot-water system; pure air; large rooms. For information address Mrs. H. S. PRESTON.

White Lake, Sullivan Co., N.Y.

SPRING HOUSE now open. Accommodates 100. Send for circulars. J. E. GRAY.

Oregon

PORTLAND, OR.—THE PORTLAND. One of the most complete and elegant hotels in this country; American plan; $3.00 per day and upward.
W. H. BARMORE, Manager.

Pennsylvania

BRANCH COTTAGE, Delaware Water Gap, Pa. Healthfully and delightfully located; high elevation; central to points of interest; terms moderate. Address for circular ELIAS COMPTON, Proprietor.

DELAWARE WATER GAP, Pa.—Croasdale's Farm House. Open from May till November. Fresh milk and vegetables from farm. Large rooms; shady lawns; livery. E. T. CROASDALE.

THE GLENWOOD Delaware Water Gap, Pa.

—Seventeen acres inclosed private grounds; hot and cold baths; electric bells; tennis, croquet; livery. Superior accommodations at moderate rates. Send for circulars. JOHNSON BROS.

WATER GAP HOUSE Delaware Water Gap, Pa.

A mountain resort on a spur of the Blue Ridge; healthful and beautiful; hotel modern and complete; water from mountain springs in bedrooms. Three hours from New York by D., L. & W. R. R. $16 per week in June and October; $18 in July, August, and September. Opens June 11, 1894. L. W. BRODHEAD.

Water Gap Sanitarium

High and dry among the mountains, near the celebrated Delaware Water Gap. Dry, clear, bracing air. No swamps; no malaria. 35 years' experience. We treat all forms of sickness, and cure with excellent success the hardest cases. Use no drugs. Terms reasonable. Address for further information
WATER GAP SANITARIUM, Minsi, Monroe Co., Pa.

HIGHLAND DELL HOUSE.—Open May to November; on Spur of Blue Ridge, between Delaware Water Gap and Stroudsburg; elevation, 1,300 feet; house heated by steam; capacity, 125. For circulars and rates address J. F. FOULKE, Stroudsburg, Pa.

Walter's Sanitarium

WALTER'S PARK,
WERNERSVILLE, PA.
Easiest of access; most delightfully located; for air, water, and scenery unequaled. Terms exceptionally low for first-class accommodations. Send for catalogue. ROBT. WALTER, M.D.

Rhode Island

NARRAGANSETT PIER
RHODE ISLAND

Gladstone and Columbus Hotels

The Gladstone is the largest and best appointed hotel at Narragansett.
The Columbus The most homelike, comfortable family hotel.
Send for circular. Special terms with families for the season. **W. A. NYE, Proprietor.**

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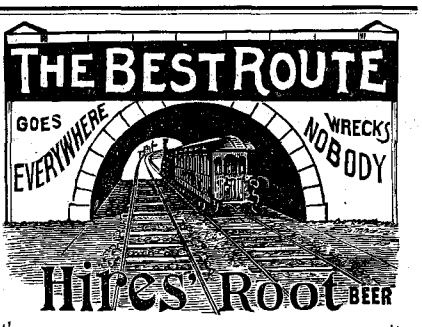

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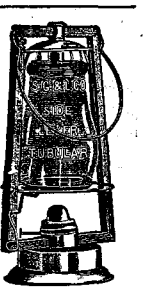

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The Business World

The Business Depression: Causes and Effects

Influential events last week were, first, the reduction of the New York and New Haven dividend from a basis of 10 per cent., at which it has stood for many years, to 8 per cent., and, secondly, the announcement of the reorganization plan of the Atchison system. These circumstances did not improve prices in the general market; indeed, as might have been expected, they led to much legitimate and justifiable bearing of stocks. It is plausibly urged that if such a property as the New Haven has so disagreeably surprised its friends, what may we not expect from the less solid railways? The bond market also sympathized strongly with the downward movement. The third factor in this movement, however, deserves first place. The effect of the strike is now evident elsewhere than in the prices of transportation securities. On April 1 the total number of furnaces in blast was 144, with a weekly production of nearly 127,000 tons. On June 1 the number had fallen to 88, with a capacity of 62,500 tons. The strike's next most salient effect is seen in the preliminary returns of railway gross earnings for May. The adverse combination of general business depression, tariff uncertainty, Pennsylvania, Colorado, and Pacific section floods, and low prices for wheat, would not be enough to produce this last and worst record of earnings, were it not that the production of bituminous coal has for weeks been almost wholly at a standstill. While, of course, the distinctively coal roads have lost their great transportation commodity, all of the roads have not only lost coal for their own consumption, but have also suffered much by the loss of traffic from the enforced closing of many manufacturing establishments. The year had been bad enough, surely, in its monthly loss percentages of railway gross earnings over the corresponding month a year ago; according to the "Chronicle," in January 12.25 per cent., in February 12.54, in March 13.05, and in April (including the two roads not included in a preliminary statement), 14.86 per cent. In May, however, the ratio reaches 17.55 per cent., and the loss is over 7¾ millions. As this statement includes only the 130 roads furnishing early preliminary returns, the complete statement may perhaps double the millions already known to be lost in May earnings of other roads. The greatest decrease was in Atchison, after which come in order the Northern Pacific, New York Central, St. Paul, and Chesapeake and Ohio, the losses of the rest being each under $300,000. It is thus only too evident that the hard times are not yet over.

The Money Market

The gold export of last week was only $2,250,000, making the net exports from January 1 to date nearly $49,000,000. The sterling market has been narrow and dull, foreign exchange remaining at practically the same figures as last week. The Government's available gold reserve now stands at about $69,000,000. Call money continues at 1 per cent. Time money is to be had in great supply compared to the limited demand. Rates are still at 1 per cent. for thirty days, 1½ for sixty, 2 for ninety, 2½ for four months, and 3 for longer periods. Commercial paper is more closely scrutinized than ever. First-grade names are scarce. Rates continue at 2½ per cent. for the best acceptances, 2¾ per cent. for sixty to ninety day indorsed bills receivable, 3 per cent. for commission-house names four months to run, 3½ to 4 per cent. for choice six months' names, and 4½ to 5½ per cent. for others. Last week's statement of the New York City banks showed a small increase in loans. There was a decrease in cash resources of over half a million, and in deposits of nearly $400,000. The surplus reserve now stands at over $76,000,000.

Wheat Receipts, Exports, and Supply

During the past week wheat has again declined, though not as much as was feared by the pessimists. May statistics show that the receipts at Chicago alone were 1,500,000 bushels less than for the corresponding month last year; while for the past fifty weeks the receipts at St. Louis, Toledo, Detroit, Kansas City, Cincinnati, Chicago, Minneapolis, Milwaukee, and Duluth have been only 160,000,000 bushels, as against 263,000,000 a year ago. As to exports of wheat and flour for the fifty weeks, they have been about 161,500,000 bushels, compared with 183,000,000 last year. Contrariwise, over 60,000,000 bushels of corn have gone out, as against nearly 35,000,000 last year. The estimate of 450,000,000 bushels new crop wheat for 1894, added to the reserve of 90,000,000 bushels of old wheat carried over, gives a total supply of 540,000,000 bushels. As we go to press, a sudden advance has taken place in the price of wheat, and it now stands at 62½ cents.

New York City Real Estate

The past three weeks' business has been somewhat encouraging for this season of the year in New York City realty. This is due in part to the satisfactory results obtained from at least two of the four large estate sales recently consummated—namely, the Huylar, Lasak, Beckwith, and Bay Ridge properties. The season for starting big building enterprises is about over, but it is interesting to note that, in spite of the hard times, there is quite an imposing list of structures now under way, whose plans were filed since September 1 last. From the long array of building projects amounting to $100,000 and over just published in the "Record and Guide," we select those edifices costing $250,000 or over. They are:

Broadway and Pine Street, southeast corner, American Surety Company, 20-story office building. Bruce Price, architect. $1,250,000.

Leonard and Elm Streets and Catharine Lane. New York Life Company, 12-story office building. S. D. Hatch, architect. $1,000,000.

Nassau and Spruce Streets, southeast corner, American Tract Society's 23-story office building. R. H. Robertson, architect. $900,000.

Fifth Avenue and Eighteenth Street, northeast corner, Constable estate, 14-story office building. William Schickel & Co., architects. $750,000.

Fifth avenue and Fifty-eighth street, northeast corner, Mrs. Louise M. Gerry's 6-story apartment-house. A. Zucker, architect. $400,000.

Broadway, Nos. 473 and 475, J. J. Little and Harry Chaffee, 8-story mercantile building. Ralph S. Townsend, architect. $300.000.

Broadway, Nos. 627 and 629, Daniel Richter's 10-story warehouse. Louis Korn, architect. $300.000.

Boulevard and Seventy-second Street, northwest corner, 8-story brick and brownstone hotel; Robert Robertson. A. Craig, architect. $300,000.

Twenty-third street, Nos. 119 and 121, Sachs Brothers' 10-story stores and lofts. William Schickel & Co., architects. $250,000.

Maiden Lane, Nos. 44½ and 46, and Liberty Street, Nos. 37 and 39, 13-story brick and limestone office building; Lawyers' Title Insurance Company. C. C. Haight, architect. $250,000.

Thirteenth and Fourteenth Streets, east of First Avenue, church mission buildings; Grace Episcopal Church. Barney & Chapman, architects. $250,000.

Silk

The United States Senate has just passed a bill providing for the further development of the silk industry. The Secretary of Agriculture is directed to organize five experimental stations in as many different sections. Each station is to receive $5,000 a year for silk culture to be prosecuted as the act orders. Mr. Morton is authorized to assign the duty of superintendence of the culture to the division of entomology in his department, and, should the work make it desirable, to appoint an assistant superintendent of that division. The rules and regulations for all stations are also to be prescribed by the Secretary of Agriculture.

Cuban Reciprocity

On the ground that in 1891 it was expressly stipulated between the Spanish Minister and Secretary Blaine that the Washington Congress and the Madrid Cortes should reserve the right either to modify or repeal the reciprocity treaty between the two countries whenever desirable, a somewhat startling measure has now been introduced in the Cortes by the Spanish Government. By this act, which apparently takes effect on the first of next month, Cuba and Porto Rico are authorized to demand and collect a transitory duty of 24 per cent. on all articles now on the free list of the treaty. Both manufacturers and producers of raw materials will be very seriously affected. The articles mentioned include coal, ice, building stone, petroleum, rosin, pig, cast, and wrought iron, wire, nails, screws, brick, tiles, raw cotton, cotton-seed and oil, tallow, lard, butter and cheese, lumber, barrels and boxes, tools and implements, machinery, preserved meats, fish, oats, rye, barley, and buckwheat, hay, straw, and bran, fruits, vegetables, and books.

A Canal Across Jersey

It is believed that New York, but especially Philadelphia, would be benefited by an artificial waterway from Raritan Bay to Trenton, and the promoters of this plan are making a thorough investigation of the proposed route. The distance is nearly thirty-four miles, and as old canals and waterways would be followed almost throughout, engineers say that no obstacle exists which could not be overcome. The "Evening Post" reports a prominent member of the Produce Exchange as saying concerning the plan: "In my opinion it is imperative on the part of Philadelphia to facilitate its commerce and increase its tonnage. The canal, if it becomes an accomplished fact, will add materially to the value of this harbor. Various plans for a waterway have been submitted to the Philadelphians, even one requiring the cutting across the Delaware capes. But that is not the point. Our cities want better terminal facilities, and as canals represent the unit of economy in transportation charges, therefore I say let us have more canals, especially this one." Shippers recommend the scheme, as it would be the means of saving much time, labor, and cost to every boat discharging its cargo in Philadelphia.

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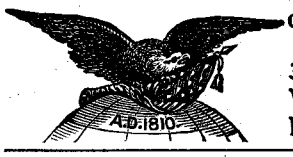

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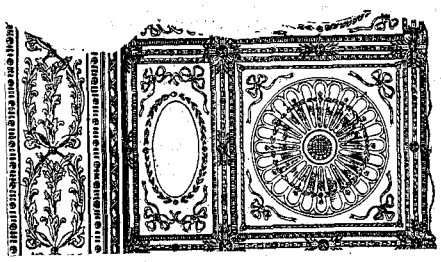

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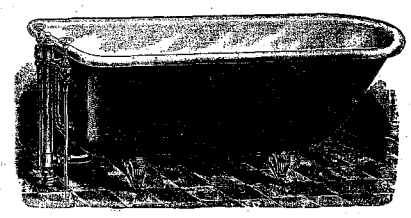

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A lot of delegates are in town to attend the Whist Congress. Properly enough, they brought their rubbers with them.—*Philadelphia Times.*

"The place was robbed last night." "Indeed! what was taken?" "Nearly everything. In fact, the only thing not disturbed was the watchman."—*Tit-Bits.*

The bicycle-rider bending over his machine with serious face provokes a quotation from Shakespeare: "Double, double, toil and trouble."—*Boston Bulletin.*

"Them's my sediments," said the hydrant water as it went through the filter and came out on the other side. "I hope I make myself clear."—*Chicago Tribune.*

Johnny—Pop, may I ask you a question in arithmetic? Happy Father (proud of his son's love for study)—Certainly, my boy, certainly. Johnny—How many times what makes seven?—*Life.*

"Rest and change are good for people," said the wife as she rose in the night to rifle her husband's pockets. "I've had a rest, and now I think I'll have a little change."—*Buffalo Courier.*

"Gotrox has sent that wooden-headed son of his on an ocean voyage. I wonder what for!" "I understand somebody told him if there was anything in the boy the sea would bring it out."—*Buffalo Courier.*

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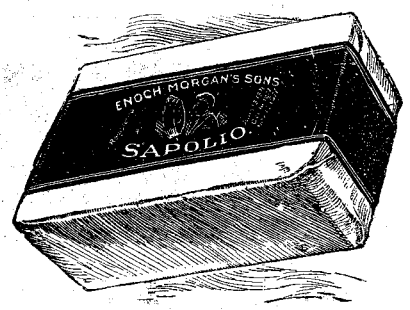

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